

Zion's Herald

WEDNESDAY, JANUARY 21, 1903



WILLIAM DEAN HOWELLS

Distinguished Author and Litterateur, Sketched Last Week

E. L. MOORE

THE MEMORY GUILD

For Learning Best Hymns

BISHOP HENRY W. WARREN, D. D.

HYMN and Bible writers are obliged to use the grandest things in nature to express their grander thoughts. The seas, mountains and suns are made the symbols of greater mental and spiritual realities.

Every one should know the real attributes of his God. The first two stanzas are for intellectual grasp; but the heart must join to comprehend the last.

Showing Mercy Unto Thousands

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour,
There is healing in His blood.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

— Frederick W. Faber (born 1814; died 1863).

The author was a minister in the Established Church of England from 1837 to 1845; of the Roman Catholic Church afterward.

Home Missions

HOME missions is a cause which should appeal to every patriot. It is difficult to understand how any man can prate of his devotion to "native land," and yet remain indifferent to the spread of those gospel truths and moralizing forces which alone can make America a decent place in which to live. Piety and patriotism go together. The flag, that starry emblem of liberty and order, feels at home on the spire of the church or the staff of the school-house, but has no real place over the door of the saloon or on the walls of the low dance-hall. A "patriotism" unsupported and unmoderated by piety is but a nationalized form of selfishness. Only that man truly loves his native land who loves his God, and who for God's sake loves and serves the world.

Expensive Advertising of Vice

DISTRICT ATTORNEY JEROME of New York city is something of a wag as well as a wrestler with problems of law and order. He believes that the way to close pool-rooms is to close them. Some police captains have tried the method of stationing a policeman before the doors of suspicious establishments to warn would-be patrons away. Of this Mr. Jerome remarks that it hardly pays the city to post a policeman at \$1,400 a year to advertise such places. The "cop" in uniform standing before the doors of such gambling dens he

irreverently compares to the wooden Indians standing in solemn state in front of cigar stores. Mr. Jerome himself has a way of getting there — both metaphorically and literally — by the front door, even if it sometimes takes an axe to effect an entrance.

Where Personal Liberty Ends

REV. DR. LOUIS ALBERT BANKS has an effective way of getting directly at the point at issue in any discussion. Commending the course of a police captain in New York who has set out to stop profanity on the streets of his precinct, Dr. Banks went on to say, in a recent sermon, that there are "a great many things that a man has the liberty to do in private in a great city which he is not allowed to do in public. The liberty of each individual citizen in New York city is divided with something over three millions of other people, and is naturally very much circumscribed. As the man said who had been struck on the nose by another man's umbrella, 'The personal liberty of your umbrella stops where the end of my nose begins.'" Personal liberty is a very good sort of idea for limited use, but it is not an idea to run amuck with through human society.

An Insatiate Craving

ONE of the German papers recently contained a cut supposed to be humorous, representing a poor clown in a dismal room about to retire in a decidedly tipsy condition. The beast on two legs, however, thirsts for another drink, and the cut represents him as leaning unsteadily against a table on which stands a candle, a cuff, and a few other articles. The stupid clown is pouring beer from a pitcher into the cuff, which to his bleared vision appears to be a tumbler, and (the beer meanwhile overflowing on the floor) exclaims: "What's the matter? I can't fill up that glass!" Jokes at the expense of drunkards are to be conscientiously frowned on, as they are largely responsible for that *laissez-faire* doctrine which obtains in large sections of the community regarding the cause of temperance. But the rude cut referred to contains an instructive moral for those who have eyes to see. The drunkard is continually pouring life's values into a cuff instead of a chalice — that is, into a receptacle with no bottom — and he need not wonder if under such circumstances health, wealth and many other treasures run away from him. Meanwhile his evil appetite grows with what it feeds upon. He is pursued by an insatiate craving, and is obliged to admit, as honor, reputation and property slip away from him, and life itself fails: "I can't fill up that glass!"

Unhappy Discussions

THE work of the reformer is naturally divisive in a moral sense between different classes in a community, and too often it is practically divisive, often for no very good reason, in the ranks of the reformers themselves. One of the weeklies lately contained a witticism at the expense of reformers in which there is but too much truth. One man is quoted as remarking to another that the reformers in his district did not amount to much. The man addressed rejoins: "Amount to much? Why, there ain't enough of 'em to scrap with each other!" This may be a cheap sort of wit, and the animus of the joke is not to be commended. Yet too often sincerely convinced and unselfishly energetic workers for reform fail to dis-

criminate between essentials and non-essentials in their work for men. They split over points of relatively little importance. The truths they teach they do not always hold in love. Such dissension in the ranks of the good is deplorable. Personal prejudices should not be mistaken for principle, nor one's own opinions be regarded as expressing the whole truth on any subject.

Noteworthy Reconciliation

THE reconciliation of Dr. J. Wilbur Chapman and the Moody family — we are not sure just how deep the trouble over the Moody book ever went — which was accomplished a year ago, was published in a statement made by Dr. Chapman himself at the meeting of the Presbyterian Ministerial Association held at the Presbyterian Building, Jan. 12. Dr. Chapman's statement may be summed up in his frank admission: "As circumstances developed I made a mistake of judgment in writing the book on Mr. Moody's life three years ago. I am sorry that I ever did it. I wish I never had." The importance of this publication at this time of the reconciliation of these earnest Christian workers lies in its bearing on the aggressive campaign of evangelism in Presbyterian circles of which Dr. Chapman is one of the conspicuous leaders. The public — that dear, suspicious public — wanted to know whether Dr. Chapman had been reconciled with his brother before he brought his gift to the evangelistic altar. The man who would lead an evangelistic campaign in these days must not only walk straight, but he must be able to keep his balance while progressing on a tight rope lifted high amid the critical scrutiny of the crowd. The truth is, Mr. Moody was such a big fish that when at last he stranded on the shores of time a large number of competing publishers sprang forward to cut up the biographical blubber. Chapman got there a little too quick. He is sorry now that he did not stay higher upon the shore. He never meant to do any harm anyway. He is "all right," as the boys say. The Moody people, if perhaps a bit over-sensitive, are all right, too. The incident was closed a year ago in a conference held in the office of J. Willis Baer — "sealed in prayer," as Mr. Baer said. Now let the great campaign of evangelism sweep grandly on!

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Government of the Philippines

WHEN President McKinley was looking about for a man big enough to establish a government in the Philippines, he thought of William H. Taft, then circuit judge of the sixth federal district, who had steadily risen through district attorneyships and through headships of local and State courts in Ohio to his position in the federal system. Judge Taft was on the verge of being chosen president of Yale under circumstances that would have required him to accept the post, when the President asked him to become governor-general of the Philippines. Although not in favor of holding the islands, Mr. Taft cheerfully accepted the responsibility laid upon him. His success is known to all the world. Under his administration peace has been established, and the foundations of an enduring Filipino civilization are being laid.

Governor Taft and Public Service

RECENTLY President Roosevelt sent word to Governor Taft that he would be nominated as an Associate Justice of the United States Supreme Court, to succeed Justice Shiras, who will shortly retire. As soon as it became known in Manila that the governor was likely to leave, the natives began to make protest individually, in public gatherings and on the streets. Remonstrances were also poured in on the President. It was evident that Governor Taft had won the confidence and affection of the natives — a circumstance which speaks volumes in favor of Filipino character, and promises much for their future development. At the same time this revelation — which is perhaps the sweetest that can ever come to any man in authority — made it necessary for the Governor to hesitate before accepting the flattering honor offered him by President Roosevelt. The hour had arrived for the gratification of his supreme personal ambition. He also found himself so placed that, by denying himself, he could be instrumental in lifting up a people who had turned to him in child-like trustfulness and were asking for light and guidance. Governor Taft declined

the judgeship, and will remain with the Filipinos for a time, at least. In the estimation of his countrymen he is a much bigger man than if he had made haste to accept the judicial position. Judge William R. Day, Secretary of State during a part of McKinley's administration, and who was appointed a judge of the federal circuit court to enable Judge Taft to go to the Philippines, has been selected for the Supreme Court in place of Governor Taft.

Irish Land Question

AS the result of the conference between landlords, tenants, and government officials, held in Dublin recently, a plan has been agreed upon, and a bill providing for the sale of land to tenants on easy terms will be presented to Parliament in March. If the measure passes in the form desired, Ireland will soon cease to be a disturbing factor in English politics, government expenses will be greatly decreased by the reduction of the police, and poverty will gradually be abolished. The secretary of the conference — Captain Shawe-Taylor — recently arrived in this country with letters of introduction to President Roosevelt and Cardinal Gibbons. He is working among the Irish in the United States in the interest of the land bill. This gentleman is an Irish landlord, and the son of an Irish landlord, and is enthusiastic in his advocacy of the plan to dispose of land to the tenants, provided the Government will guarantee the payments. All that remains to be done is for Parliament to decree that all the landlords shall sell, and to furnish the necessary capital to enable the poorer tenants to buy.

Russia and the United States

TWO recent occurrences of a widely differing nature bring Russia and the United States into interesting contrast and strikingly indicate important and possibly serious tendencies in the growth of the two nations. One of the events in mind was the passing of the Dardanelles by Russian warships in defiance of a treaty to which England and Germany are parties, and the other was the Venezuelan affair, now quite generally recognized as an attempt on the part of Germany to disregard the Monroe Doctrine, but which was cleverly foiled by President Roosevelt. The main facts of these occurrences are well known, but their real significance is not so keenly appreciated in the United States as in Europe. Old World diplomats — that is, the few real statesmen who may be found among them — are subtle, and often highly imaginative. They view the conduct of nations in the light of what the future may bring forth. Thus the violation of

the treaty closing the Dardanelles to the warships of all nations means that Russia is breaking down a barrier which hinders the development of a Russian fleet in the Black Sea, and the possible menace of European peace from that quarter. But the most serious feature of the case is that Germany does not join England in making a protest against the action of Russia. Unless prompt, vigorous and united objection is made to this breach of faith, it will not be long before more Russian warships will be passing the Dardanelles. The Venezuelan disturbance created almost as much excitement in Europe as actual warfare would have done. The publicists looked beneath the surface of incidental developments and saw the international principles involved. One of their foremost representatives, Vicomte Melchior de Vogué, of the French Academy, and a personal friend of the French ambassador to the United States, declares that December, 1902, will be regarded as a most important landmark in history, for it marks the turning of the scales in the equilibrium of the two hemispheres. The American continent is henceforth out of the reach of Europe.

Capital Punishment in Belgium

ONE of the peculiar things about the enforcement of law in Belgium is that capital punishment is no longer inflicted, although the statute upon the subject has not been repealed. King Leopold decreed some time ago that in cases of murder justice should be meted out in a different way. It is thought he was influenced to take this action by his mother, Louise Marie of Orleans, the first Queen of the Belgians, who expressed a wish on her death-bed that executions might be abolished. Another reason is that a judicial error once caused the death of two innocent men on the scaffold, although the guilty parties were caught a year later and executed. In carrying out the formalities of the law now, the murderer is solemnly sentenced to death, the scaffold is erected in the Grand Place, and at the day and hour named by the judges for the execution, the executioners appear on it, escorted by gendarmes. But the culprit is not there. The executioner bears a large scroll with the sentence of the court printed on it, and this he nails to the scaffold, and leaves there for all the world to read. The condemned man's name is erased from all civil records as that of one dead, and he enters the prison which is to be his living tomb. There he is kept at hard labor for the rest of his life without hope of relaxation or release. All communication with the outer world is forbidden to him. He is allowed no visitors, and may neither write nor receive letters. A citizen of Belgium may take

advantage of this law in case he commits murder in any part of the world, Belgium having secured this right to herself by various conventions with foreign powers, including the United States. An instance of this kind recently occurred in which a Belgian who had spent all his life in France sought refuge in his native land after killing a young girl in Paris. In any other country he would have suffered capital punishment, but the Belgian jury merely found him guilty of "homicide without premeditation," and he was sentenced to penal servitude for life.

Rich Negroes in New York

THE purchase by a wealthy colored family of an expensive residence in an aristocratic white neighborhood in Brooklyn has been the means of bringing to light the interesting fact that there are at least 200 colored families in the metropolis able to live in fine houses and spend from \$10,000 to \$25,000 a year in their ordinary expenses. Many of these people are well educated and cultured, but they are rigidly shut up to their own society in New York in spite of their wealth. They maintain their own social and club life and are quite as exclusive as are white people in the same circumstances. In some of the establishments a full retinue of servants is employed. The master has his butler and the mistress her maid, who, strange to say, are invariably whites, generally Scandinavians, who are devoid of race prejudice. An investigation would probably bring to light a large number of well-to-do Negroes in other cities besides New York. They are generally of a retiring disposition and can be found only by careful inquiry.

Successful Trial of a Monster Gun

AN excessively large war engine is engaging the attention of the ordnance experts at Sandy Hook. It is technically known as a "sixteen-inch" gun, and is forty-nine feet long and six feet in diameter at the breach. Including the special machinery required for its manufacture, this monster cost \$200,000, but can be duplicated for \$100,000. The effective range is about 12,000 yards, but fired at the proper elevation this gun should throw its projectile 20.97 miles. The cost of a service charge, including explosive shell, is about \$1,200. Very satisfactory tests were made recently in which three shots were fired. The breechblock stood without injury the strain of the enormous pressure to which it was subjected. It did not blow out, nor did it become jammed. The muzzle velocity exceeded by six feet to the second the calculations of the designers, and the striking force of the projectile was slightly higher than 88,000 foot tons as calculated in advance. The only undetermined point was the effect of the discharges on the gun itself.

Parades of London's Poor

THERE is much suffering among the poor of London this winter. It is said that the distress is far greater than for many years. Long processions of the unemployed march through the principal streets every day carrying red banners

and begging for pittance from the spectators on the sidewalks. Large detachments of police act as escorts for these shivering, unkempt hordes. The principal procession assembles every day at Mile End, Whitechapel, under the auspices of the Social Democratic Federation. Each man receives a ticket entitling him, if he walks the sixteen miles in the line to Hyde Park and return, to a share in the money taken up in the collection boxes, which averages 37 cents for each man. Most of the men are dock laborers. Many of them are completely exhausted at the end of the march, and some collapse and are taken to the hospital. During the greater part of the distance the marchers are silent, but now and then the thousand or two thousand starving men join in singing this chorus:

The poor, the poor, are ever in the way;
The poor are starving day by day.
They walk along the King's highway,
The starving poor of Old England.

Reforming the Consular Service

EFFORTS to reform the consular service have long been hindered by the personal objections of senators and representatives who use the foreign posts as rewards for their political helpers. The time has arrived, however, when the system must be placed on a better basis. Backed by the President, the Senate committee on foreign relations proposes to force the issue in Congress by adding a consular reform project as an amendment to the bill making appropriations for the consular and diplomatic service, so that it will not have to come up as a separate proposition in the House. At the same time the House will have a chance to debate it and vote directly upon it when it comes before that body in the report of the conference committee. The new bill divides the consuls into six classes, graded according to the importance of their posts. The lowest salary is \$1,800, and the highest \$10,000. Appointments can be made by competitive examination to the lowest grade. Vacancies in the upper grades are to be filled by promotion and for merit and general efficiency, and no consul can be removed except for good cause.

Patriotism of the Poles

THE efforts of the Emperor of Germany to efface the nationality of the Poles residing in his empire have strengthened the Polish national movement in the United States, and indeed all over the world. Chicago, Baltimore and Washington have always been active centres of Polish agitation, and now the large Polish population in New York is taking a deeper interest in the efforts of their leaders to ameliorate the condition of their countrymen who have not been able to escape to America. The Poles are universally sustained by the hope that a general European war or some special conditions in Germany or Russia will eventually enable them to regain their coveted national life and freedom. Every man, woman and child of the Polish race is assessed one cent a month for the purpose of maintaining a national patriotic fund. This money flows into the treasury in Switzerland, from all over the world. The assessment is so low that few refuse to pay it, and

many who are well-to-do give much more.

Congress and the Monopolies

IN response to the overwhelming pressure of public sentiment, a bill was rushed through Congress in one day and signed by the President, providing for the rebate of all duties on coal for one year, the new law going into effect on Jan. 15. This will tend to improve the coal situation in New England by increasing the receipts from England and Canada. Coincident with this action Representative Jenkins, chairman of the House judiciary committee, offered a resolution providing that the United States shall seize and operate the coal mines and coal railroads until the present distress is relieved. Owing to the high standing of Mr. Jenkins, this resolution occasioned wide-spread comment, but it is not taken seriously by members of Congress. Committees are still at work trying to formulate an anti-trust measure that will satisfy the President and the Attorney General. Action may be delayed for a week or ten days more, in order to discover all the flaws that may lurk in the bills now in hand. The President is insisting that the new law shall provide for publicity under the operation of the bureau of corporations in the proposed department of commerce; prohibition of the granting or accepting of rebates, and the advancement in the courts of cases under the Sherman anti-trust law. It is the general understanding that the publicity idea will be attended to by the provision that all corporations engaged in interstate commerce, which are suspected of violating the law, may be required to make returns to a commission — probably the existing Interstate Commerce Commission — and that the entire half million or more of corporations will not be subjected to this necessity by the operation of a sweeping publicity regulation. Seemingly all that is needed in the matter of publicity is the power somewhere to compel any offending corporation to disclose its operations in case there should be need of such action.

Growth of Mormonism

THE widespread agitation awakened by the candidacy and nomination of Reed Smoot, an apostle of the Mormon Church, as United States Senator from Utah, has been the means of bringing to light considerable information about the status of Mormonism. It is neither dead nor dying. Between 1,600 and 2,000 young men are at work as missionaries in the United States, Northern Europe, the Pacific Islands, and the Orient. Within the last few months Mayor Low has issued licenses to five of these propagandists to preach nightly in the streets of New York. The young men are expected to serve a few years in this capacity before they choose a life-work, much as the young men of Germany take their turn in the army. They "take neither scrip nor purse," and go to the ends of the earth, depending upon people and their own private resources for food and clothing. Highest honors are accorded the workers who bring back the largest number of converts at the least expense to the church. Reed Smoot has been a missionary. During the years 1900-'01 he visited England,

Germany, France, Italy, Holland, Belgium and Switzerland in this capacity. Most of the converts are made among the Scandinavians, who are induced to emigrate to this country and find homes near the Great Salt Lake. Gains have also been made among the Hawaiians and Mexicans. The increase from births, however, is greater than that from proselyting. Every care is taken to instruct the youth of Mormonism in the teachings of the church. Both mind and conscience are fettered at an early age. The expectation is that the child who has been "properly trained" will always remain loyal. The total membership of Mormonism is now about 300,000, one-half of which consists of young people connected with the Sunday-schools of the church. While Utah is the great Mormon stronghold, they may be found in considerable numbers in Ohio, Iowa, Arizona, Missouri, Colorado, California, and Wyoming. They are also spreading into the Pacific Northwest and Mexico.

Remedy for Blood Poisoning

SEP TICÆMIA, or blood poisoning, as it is more commonly called, is caused by the absorption into the blood of septic or putrescent material through a wound that is slow in healing. Its symptoms are chills, fever, prostration, and a high temperature and pulse. The victims of an attack of this kind seldom recover. Therefore universal interest has been awakened by the announcement of Dr. Charles C. Barrows, of New York, that he has discovered a remedy for this dreaded disease. The report of his experiment has been submitted to the New York Obstetrical Society, and his method of treatment is being tested by other physicians. Dr. Barrows made his discovery in dealing with a woman who was suffering from blood poisoning in Bellevue Hospital. Her temperature was 108 and her pulse 160, and her blood was found to be loaded with the virulent bacteria of septicaemia. Never in the history of the medical profession has a patient been known to recover with such a rise of pulse and temperature. At this juncture, when the woman was supposed to be dying, Dr. Barrows resolved to attempt something radically new. He injected into one of the large veins of her right arm 500 cubic centimetres of formalin, which is forty per cent. of ordinary commercial formaldehyde gas in water. The sufferer revived almost instantly. Her temperature dropped, and she steadily improved. On the succeeding day her blood was examined again, and, although the bacteria were present, they were there in vastly diminished quantities. A second injection of 750 cubic centimetres of formalin was made in the left arm, and her temperature dropped to normal in a few hours. Later another examination revealed that the germs had disappeared entirely. The patient's pulse and temperature have been normal for two weeks, and she is practically well. Dr. J. Osceola Chase, of New York, has since similarly operated upon a patient suffering from blood poisoning, with the same happy results. The discovery that a solution of formaldehyde can be introduced into the arterial system without fatal results is of great importance. It will be especially

valuable in the treatment not only of various forms of blood poisoning, but in dealing with such diseases as pneumonia, tuberculosis and malaria.

Marconi Scores Another Victory

MONDAY, Jan. 19, will ever be an important date in the development of wireless telegraphy, for on that day Marconi with his own hand transmitted a message from President Roosevelt to King Edward, and received one in return via the Wellfleet and Poldhu stations. The one from the President was as follows:

His Majesty, Edward VII., London, England:

In taking advantage of the wonderful triumph of scientific research and ingenuity which has been achieved in perfecting a system of wireless telegraphy, I extend on behalf of the American people most cordial greetings and good wishes to you and to all the people of the British empire.

THEODORE ROOSEVELT.

In reply the King said:

The President, White House, Washington, America:

I thank you most sincerely for the kind message which I have just received from you, through Marconi's transatlantic wireless telegraphy. I sincerely reciprocate, in the name of the people of the British empire, the cordial greetings and friendly sentiment expressed by you on behalf of the American nation, and I heartily wish you and your country every possible prosperity.

EDWARD R. AND I.

The transmission was almost instantaneous each way. A number of other messages of a private nature were also sent and received. From the scientific point of view the most important discovery of the day was that only one-half the power used at the Glace Bay station was sufficient to send a message by way of Wellfleet.

Abram S. Hewitt

"I HOPE that when the time comes it will be said of me that I was a statesman." This significant remark was made recently by Abram S. Hewitt, of New York, whose death occurred on Jan. 18. It is given here as something of an indication of the controlling purpose of his life. Although in politics for many years, as Democratic campaign manager, member of Congress, and mayor of New York, he rose above the pettiness of mere partisanship and worked for the good of all the people to the best of his light and ability. When he was mayor he ordered the enforcement of laws regardless of the consequences to himself, and ever since his retirement has exerted a strong influence in behalf of good municipal government. Although he may not be recorded in history specifically as a statesman, he will have a place in the annals of his country as a man of ability, versatility, education, refinement and wealth, who served his fellow-men well as a public official and as a philanthropist. His career reaches back many years, including association with men and participation in national events unfamiliar to the present generation, one of the most noteworthy of which was his management of the cam-

paign of Tilden for the presidency. Bishop Potter says of him: "No young man had fewer privileges than Abram Hewitt; no one more nobly used his opportunities. With his large vision, wise foresight and courage of initiative, no task was too great for him to take up. In the face of the most difficult problems his courage and his zeal never waned, and yet he bore himself with a modesty as noteworthy as his courage. He set a high standard, and he strove to follow that divine standard which is incarnate in the life of Jesus Christ." Mr. Hewitt was born in a log cabin near Haverstraw, Rockland County, N. Y., July 31, 1822. He worked his way through Columbia, studied law, and then went into business in New York city, where he has since made his home.

International Customs Congress

TRADE relations between the United States and the other nations of this continent will undoubtedly be greatly improved by the International Customs Congress of American Nations now in progress in New York city. Besides the United States, representatives are present from the Argentine Republic, Bolivia, Costa Rica, Cuba, Ecuador, Guatemala, Hayti, Honduras, Mexico, Labrador, and Venezuela. The object of the conference is to consider the commercial systems and trade regulations of the various countries, so that all unreasonable charges and unnecessary restrictions upon trade may be removed, and all laws affecting vessels and the handling of merchandise may be adapted to the greatest convenience of intercourse. One of the things our manufacturers will have to learn is that they cannot build up trade in South America or elsewhere without recognizing the peculiar notions of the people. South Americans will not take anything that may be sent unless it exactly suits them. German and English traders understand this knack of catering to foreign preferences much better than do the manufacturers of the United States. The customs congress may open the eyes of our commercial men who wish to extend their operations in South America.

More "Tillmanism"

THIS time a defenceless white man was deliberately killed. Lieutenant Governor Tillman, of South Carolina, a nephew of Senator Tillman, shot Narcisse Gonzales, an editor against whom he had a grievance, on Thursday of last week, within a few yards of the capitol in Columbia and in the presence of hundreds of spectators. The editor was unarmed and made no effort whatever to defend himself. Gonzales died on Monday. Tillman is in jail, where he is carefully guarded. Ill feeling between the two men dates from the time of the Tillman-McLaurin fight in the Senate and the refusal of Lieutenant Governor Tillman to present a sword to Major Micah Jenkins, who had served with Roosevelt's Rough Riders, because the President had withdrawn the invitation to a state dinner from Senator Tillman on account of that trouble. Gonzales denounced Tillman for his refusal, and also bitterly opposed him as candidate for governor in the last primary election.

MORE LIFE

LIFE is an appeal for more life. "Wilt Thou not quicken us again?" cried the Hebrew psalmist to Jehovah, Creator and Preserver of all men. Life came from God originally; life must keep coming from Him "again" and "again." Life is a perpetual renewing. It is a series of creations, some would say of evolutions. The two thoughts amount to the same thing in the end. Evolution does not do away with God; rather it imports God into every throb and thrust of the universal process every moment. We fall into a snare when we think of evolution as a thing that runs itself, as an automatic, machine-like routine. Whatever evolution there may be is a perpetual quickening of the processes of nature by that Force which Christian believers and thinkers spell "God" and personalize into the warm, vital conception of a heavenly Father. God is coming to the world every instant. God is present in its every process. Nature itself is one great litany pleading with the Creator for bountiful remembrance. And what is true of the physical process is equally true of the spiritual life of man, which is sustained only in answer to the prayer: Wilt Thou not quicken us again?

NEW GOSPEL AND OLD

WE have been much interested recently in reading several volumes which purport to give the religious views and convictions of the modern mind, the doctrinal standpoint of the scholarship of the current age, and the somewhat revolutionary attitude which cultivated men, abreast with the times in regard to science and ethical thought, have, it is alleged, taken in respect to the theology of the orthodox church, using that last term in a broad and general sense. These volumes agree pretty well in certain declarations, which may be fairly summarized as follows:

They regard Jesus Christ as a great teacher and as a master of practical ethics, but they stop short of recognizing Him as in any proper sense a Divine Being. They do not acknowledge St. Paul as an "authority" over the age in which we live, and seem to take delight in depreciating his rank as maintained for ages in the Christian Church. The Scriptures are viewed as an extraordinary compilation of literature, more or less valuable, and yet not possessing in themselves any rightful domination over the reason or conscience of the present generation. A religious experience of the old-fashioned type they look upon as made up in large measure of fanaticism and unwholesome mysticism, while the sinfulness of sin, as presented by the Apostle to the Gentiles, is an offence to them, the product of a false and vicious view of human nature.

Further, these writers see nothing like an atonement in the death of Jesus Christ, and they expressly reject, or else absolutely ignore, the New Testament teachings on that subject. They emphasize the conviction that every man is in the right sense "religious" if he is honest, earnest, and diligent in his ordinary calling, although he may not be devout, may

never use the language of prayer, and show no sign of a worshipful spirit, except in the enjoyment of the stupendous things in the universe, or in aspiring after noble thoughts in science, art and poetry. They put no stress on the pardon of sin, or the work of the Holy Spirit in renewing the heart. Indeed, these old terms are cast aside as phrases from which the modern scholastic mind revolts. They study from the standpoint of the psychologist a great variety of so-called religious experiences, and delight to bring out into bold relief erratic, fanatical and ecstatic types of the religious life so as to make the impression that these are the sort which evangelical Protestantism has created and exalted. They mention trances, visions, and voices as though it was a generally acknowledged fact that these have had all along the centuries a leading place in the orthodox form of piety. Of religion as an absolute and whole-hearted devotion to Jesus Christ as a divine Saviour; of an atonement which means something more than an unfolding of God's fatherly willingness to help men and women to be better; of an inner experience which enables a sinner who has passed from death unto life to testify concerning the pardon of his iniquities and to walk in peace and with an undoubting consciousness of fellowship with his Lord; of prayer which means a daily asking for help, an hourly committing of the soul to the care of the Redeemer, and which admits of certain definite "answers" and which brings power from on high in preaching the Word — of all this these volumes have hardly a trace. As nearly as we can in a few sentences convey to our readers the substance of the books which we have in mind, we have summed them up in the preceding paragraphs.

We have been asking ourselves some questions with regard to these views, such as: To what extent do these volumes really represent the modern mind, the scientific spirit of our time? Is there in reality such a breach between educated men and the orthodox faith as these writers believe? Do men and women in the dawn of the twentieth century differ in their deepest religious needs from men and women of education in other centuries? Have they really outgrown orthodoxy, reached a point in human development where they no longer need a real revelation and a superhuman Saviour? And are they now able, by the use of their reason, their critical methods of ethical inquiry and historical comparison, to create a new and satisfactory system of correct living and of religious aspiration, which shall be sufficient to take the place of the old faith and the old "plan of salvation?"

A book, recently from the press, and a service which we lately attended have combined to help us to answer these inquiries. The book tells the story of the Water Street Mission in New York city, established by Jerry McAuley, and carried on since his death by one of his converts, Mr. S. H. Hadley. Its pages abound in brief sketches of rescue work, accounts of desperate sinners saved from vice, crime, and degradation and turned into decent and useful citizens; lost women lifted out of the slums and transformed into Christian workers; and meetings for the salva-

tion of the utterly lost carried on with continual tokens of victory every night in the year for a score or more of years in what was the worst spot in the metropolis. As we read this book we stopped every now and then to wonder what sort of a Gospel these modern, critical and scientific people who have cast off the old doctrines and are hewing out for themselves a new sort of religion, would have been able to preach to these nightly congregations of lost men and women. And we have further wondered whether a message which is not suitable for the renovation of the slum people, really amounts to anything for the cultured mind?

The service which, as we suggested above, had helped us to answer our inquiries in the case, occurred in a city church, to which half a dozen Salvation Army workers had been invited to tell the story of their lives and their work. The leading speaker, a keen-witted and intelligent man, who after eighteen years of service in the organization is now in charge of the Army interests in a large State, said:

"If any of you doubt the power of the old Gospel to save the lost, I wish I could take you with me on a tour of exploration through this and adjoining States. I would show you hundreds of men and women who used to be wretched, debased, and wicked — some of them as bad as bad can be — but now they are washed from their sins; they are earning their own living, and leading clean and upright lives; they are working to save others. And they would every one testify, if they were here tonight, that the Gospel of Jesus Christ, believed and received by them, renewed their hearts, gave them a new hope, lifted them out of the gutter, made new men and women of them. And if any of you are pessimistic, and doubt whether the old Gospel can really reach people as it used to do, let me suggest to you that the Salvation Army throughout the world holds nearly forty thousand services each week, and that to these services by a careful computation it is found that fully three million people come, multitudes of them hungry for the grace of God — a grace that can renew and cleanse and comfort and save. Out of this multitude we are plucking daily a great host as 'brands from the burning!'"

And again, as we listened, we fell to wondering: Were the Salvation Army folks to preach the doctrines of these modern thinking minds, would they ever gain a single convert? Is there anything like "converting power" in the tenets held by the volumes under consideration at the outset of this editorial? When a desperate case appears — a man bound hand and foot in the fetters of sinful habits, his conscience seared, his life all rotten, his soul leprous with sin — what would these modern ethical writers do with him? What message have they for the masses? What word of comfort can they utter which will fit the needs of men and women in wretchedness, folly, and despair? What can they do for the common people?

Possibly these questions may in the mind of our readers answer themselves. At any rate, the book alluded to and the service just glimpsed have helped to confirm our conviction that the "old Gospel," even when crudely preached, and when attended with some measure of erraticism and eccentricity, is still the

power of God unto salvation, and *that nothing else is.*

We believe in the new knowledge, in the critical methods used today by the best Bible students, and in the assured results of higher criticism. We agree with those who are not able to believe that the last word on the Atonement has been spoken; we hold that many of the doctrines of the church need a new statement; we are convinced that some of the old-fashioned methods in revival work can be bettered, and that some of them are gone from us for good. But, on the other hand, we believe that Jesus Christ is in such an absolute sense divine as to be entitled to our best service, our lives, and our worship; we believe that St. Paul was commissioned to teach the Gospel not to his own age, but to succeeding generations; we believe that when Jesus Christ died He did more than exemplify the courage and devotion of a martyr; we believe that the Gospel provides succor, pardon, help, comfort and a new spiritual life for sinners of the worst sort; and, furthermore, that a Bible, a Gospel, or a religion, from which these elements are eviscerated, is emptied of its conquering power, is inert as a system of ethics, and is fit only for a place among the schemes of human reformation which have been weighed in the balances and found wanting.

The New Primate of All England

THERE have been for centuries in the Anglican communion a "Primate of England," in the person of the Archbishop of York, and also the "Primate of all England," the Archbishop of Canterbury. The latter personage in the course of centuries has evolved into the chief dignitary and official in the British Empire, next to the sovereign, whom at the coronation service he crowns, and ranks as the first peer of the realm. The titles, as indicated above, were given by the Pope, hundreds of years ago, in order to settle the quarrel, then bitter and long-standing, between York and Canterbury. In the process of time, however, the Archbishop of York has been left far back in the procession, and the Archbishop of Canterbury stands in reality and in the eye of the world as the only genuine Primate in the empire.

The appointment of a new Primate of all England, in place of Dr. Temple, recently deceased, is a matter of world-wide interest. The new Archbishop of Canterbury, Most Rev. Randall Thomas Davidson, D. D., enters upon his great work in the prime of life, and after a clerical career which has given him an extraordinary opportunity to become intimately acquainted with the duties of his great office. A Scotchman by birth, having been born in Edinburgh, April 7, 1848, he is just a little short of being fifty-four years of age, while his immediate predecessor was over seventy-five when he became Primate of all England. The new occupant of the archiepiscopal throne has had a training sufficient to reveal to him all the ins and outs of the place which he is to fill.

After his graduation from Trinity College, Oxford, he spent three years in the work of a country curate, and then became chaplain and private secretary to Archbishop Tait, whose daughter he married soon after entering upon that field of labor. He wrote the life of his honored father-in-law in two volumes, published in 1891, some years after the decease of that venerable man—a work which won imme-

diately recognition in England in view of the skillful and faithful delineation which it afforded of the career of a great ecclesiastic. When Archbishop Benson came to the throne in 1882, Dr. Davidson continued in his work as private secretary and chaplain for two years. Thus he had for a part of two administrations the opportunity to study at headquarters all the ecclesiastical and political and social problems, all the heavy burdens, all the perplexing toil, which must be faced and carried and in some fashion mastered, by the head of the Church of England. From 1883 to 1891 he was Dean of Windsor and domestic chaplain to Queen Victoria, who greatly admired him. His tact, his courage, his straightforward manliness, and his unflinching courtesy evoked her hearty and growing admiration and confidence. We may not doubt that in this relation to the royal family he won also the confidence and affection of the Prince of Wales, who is now King Edward the Seventh.

In 1891 Dr. Davidson became Bishop of Rochester; four years later he was translated to the see of Winchester; accordingly he has had eleven years of episcopal responsibility and administration, which, taken along with his previous opportunities and training, would seem at this far distance from the scene of activity a pretty fair apprenticeship for his new functions.

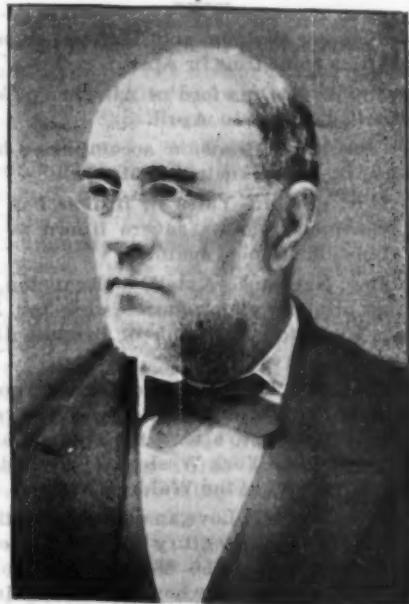
As Bishop of Winchester Dr. Davidson's salary was \$32,500 a year; as Archbishop of Canterbury he will receive \$75,000 per year. These salaries seem enormous, but the demands of all sorts upon an English Bishop are so constant and great, that as a general thing the outlay is often more than the income. He will live in Lambeth Palace, across Westminster Bridge from the Houses of Parliament, an ancient and beautiful architectural pile where for more than seven hundred years the archbishops have maintained their residence. In all state functions he will precede all other dignitaries of the empire, except the King, the Prince of Wales, and his sons. He will change his autograph signature. After the fashion prevalent in England and other countries for centuries, the Bishop signs either his baptismal name or initials with a Latin abbreviation of the name of his diocese. Thus Randall Thomas Davidson as Bishop of Winchester signed all official documents, "Randall Winton"—the latter part being the Latin name of Winchester, shortened. In his new office he will probably sign himself, "Randall Cantuar"—the last word being the Latin abbreviation for Canterbury.

Professor Buck's Gift to Boston University

IN our issue of Dec. 3 we called attention to the spirit of unobtrusive devotion exhibited by the few donors of the great gift of \$200,000 to Boston University, completed on that ever-memorable last day of November. We then explained that the trustees had unanimously agreed that no public announcement should be made of the names and generous amounts contributed by members of their own body. Other subscribers, also, not of their number, were equally earnest in their wish that their gifts should be announced as anonymous. As the daily press of Boston has somehow learned, and has already published, the name and gift of one benefactor outside the board of trustees, it is right that one or two notable features of this noble benefaction should be mentioned here. The name of the giver, who was as averse as the others to having his quiet deed proclaimed from the housetops, has been disclosed, in the way referred to, as that of

Augustus H. Buck, professor emeritus of Greek in the College of Liberal Arts, and the amount just turned over to the treasury of the University in real estate and other securities is \$25,000.

The significance of this munificent contribution is enhanced by the fact that it comes from one who, after daily association and most intimate acquaintance from the beginning with the actual work which Boston University is doing for the sons and daughters of rich and poor from all parts of New England and beyond, deliberately invests the savings of a lifetime in its endowment funds. Those who are personally



PROF. AUGUSTUS H. BUCK

acquainted with Professor Buck need not be reminded that he is an embodiment of the best type of that clear-sighted and sober-minded judgment which is a salient characteristic of the New England intellect. That a mind of such breadth, strength and business shrewdness as his makes so sane and sure a provision for unfolding the higher powers of the predestined leaders of American life—the governors, judges, legislators, captains of industry, courageous soldiers and naval officers, inventors, pioneers in scientific discovery, masters and innovators in the healing art, authors, bishops, preachers, theological teachers, college professors and presidents, ministers and apostolic missionaries—in a word, the picked men and women who are to mold the Christian America of the centuries to come, will assuredly set many others, who have been entrusted for a little time with their Lord's money, to thinking whether they ought not in their lifetime to go and do likewise.

It is worthy of further remark that Professor Buck is not a member of the religious denomination of Isaac Rich, Lee Claflin, Jacob Sleeper and Alden Spears, the founders of Boston University. It is pertinent also to say that other considerable fractions of the \$200,000 came from donors outside the membership of the Methodist Episcopal Church. These are encouraging facts. They show that the unselfish, unsectarian and unstinted beneficence which Methodists, both rich and poor, have poured into American and New England life in Christ's name, is beginning to attract public attention and to inspire the confidence of the general public. And this is only the beginning. When once the New England people fully comprehend the fact that for a whole generation Boston University, with limited resources and straitened means, has given to the sons and daughters of all classes of her citizens—to native-born and foreign-born, to Protestant, Catholic and

Jew, almost without money and without price, the priceless boon of intimate daily association with professors of the highest gifts and the consequent multiplication by a hundred-fold of their subsequent value to society, as citizens and builders of homes, as teachers, members of the bar, physicians, writers, and clergymen of every great Protestant denomination, then doubtless New England people of all creeds will multiply their gifts and bequests to their own Boston University.

PERSONALS

— Bishops Walden and Hartzell depart for Africa some time in April.

— Dr. W. H. Crawford of Allegheny College will be home in April.

— Miss Ethel Cranston accompanies her father, Bishop Cranston, to Mexico.

— Gov. Richard Yates of Illinois has so far recovered from his severe illness as to be at his official post again.

— Rev. Nathan G. Axtell, of Evanston, a retired minister of our church, died Jan. 11, at the Evanston Hospital, of Bright's disease, aged 76 years.

— Professor Thomas Bond Lindsay goes this week as delegate from Boston Wesleyan University Club, to attend the annual banquet of the New York Wesleyan University Club, to be held at the Waldorf-Astoria.

— Rev. George F. Love, an eminent Baptist minister for a half century in New Jersey, died on Saturday at the Methodist parsonage, Littleton, N. H., where he was visiting his daughter, the wife of Rev. T. E. Cramer.

— Bishop Vincent and Dr. Burt passed through London last month, and visited Wesley's Chapel. The bishop expressed cordial approval of the new Bishop Simpson memorial window. It was with Bishop Vincent that the idea of the window originated.

— Rev. A. S. Ladd writes: "Rev. David Pratt, pastor at West Cumberland and South Gray, has recently had an operation for rupture (strangulated hernia) in the Maine General Hospital at Portland. He is doing well, and expects to take up his work again in a few days."

— Mr. A. E. Dickey, an Indianapolis attorney, who is a graduate of DePauw University, has just made the biological department of that institution a present of \$2,500, to be devoted toward founding a biological library. The gift is in the nature of a memorial to Mr. Dickey's father.

— The twenty-fifth anniversary of the wedding of Rev. and Mrs. W. S. Matthew was most pleasantly remembered, Dec. 25, by a host of their warm friends at their home in Berkeley, Cal. Dr. and Mrs. Matthew are both graduates of Northwestern University at Evanston, and were married in 1877.

— Memorial services in honor of the late Rev. R. S. Cantine, D. D., were held on a recent Sunday in First Church, Los Angeles. Dr. Cantine served this church as pastor for two terms of five years each. The service was very impressive. The *California Independent* says: "His work in California will long remain as a sweet savor of a faithful and powerful ministry."

— Professor and Mrs. Merrill of Wesleyan University will start on the 29th for Naples, to be abroad for six months. At the New York alumni dinner, which will be held at the Waldorf-Astoria hotel on the 22d, J. G. Berrien, 1903, will represent the University. President Hadley of Yale and John Kendrick Bangs will be present. At the Bicentennial of John Wesley at Wesleyan University, Dr. George Jackson, of Edin-

burgh, and Dr. W. F. McDowell will represent British Wesleyan Methodism and American Methodism. Prof. C. T. Winchester will speak on John Wesley as a man.

— Rev. Dr. George W. King, of Trinity Church, Worcester, is invited to become the next pastor of Tremont St. Church, this city. Rev. C. E. Davis, the present incumbent, feeling impelled to make a change on account of the health of Mrs. Davis. Rev. Dr. S. M. Dick, of Mathewson St. Church, Providence, R. I., is invited to become the next pastor of Trinity, Worcester.

— The *Michigan Christian Advocate* of last week says: "A call has been extended by Park Street Methodist Church, Lewiston, Me., to Rev. Ralph T. Lewelling, a graduate of the University of Michigan. He is a native of this State, and for two years was pastor at Walpole, Mass. For the past year he has been taking a post-graduate course at the University of Michigan."

— Rev. George J. Bond, D. D., the new editor of the *Christian Guardian*, Toronto, the official organ of the Methodist Church of Canada, is making an excellent beginning, as was expected. We have long known him as editor of the *Wesleyan* of Halifax, Nova Scotia. He is, therefore, no novice on the tripod. He has been preaching in the Methodist churches of Toronto, and the daily press highly commends his pulpit efforts.

— Our readers have already been informed that Rev. Dr. R. R. Meredith is supplying the Congregational Church in Pasadena, and that his sermons are attracting remarkable interest. A correspondent of the *Advance* of Chicago who had heard him, after saying that he "would try to muzzle his pen," writes to that paper: "What a master of the art of powerful simplicity of expression! I marvel at it more and more. Last Sunday's sermon, I am sure, was the greatest I have ever heard, perhaps shall ever hear. It was a Christmas sermon, but it was of Jesus as God in the flesh, and he left us kneeling with songs of praise before the cross. I was never so thrilled. It seemed more, grander than my poor little body could hold. I ached with the intensity of it. He spoke of the need, the nature and the effect of Christ's coming. And all the wealth of years of receiving from God seemed gathered in that hour so full of inspiration."

— At the home of her sister, Miss Edith Nast Brodbeck, in Ashcroft, Dedham, on Monday evening, Jan. 12, Bessie Carrington, daughter of the late Rev. William Nast Brodbeck, D. D., was married to Mr. Harry Cheney Higgins, of Dedham, son of Mr. W. E. Higgins, of Worcester. At 6.30 o'clock, as the orchestra played the Lohengrin wedding march, the bridal party entered the parlor, which was effectively decorated with potted plants and amilax. The bride was escorted by her brother, Mr. Paul E. Brodbeck, and attended by her sister, Miss Mabel O. Brodbeck. The ceremony was performed by Rev. Dillon Bronson, of Brookline. Mr. Arthur C. Higgins, of Worcester, uncle of the groom, was best man, and the ushers were Messrs. Frank E. Higgins, brother of the groom, Liverus H. Howe, of Newtonville, Miles S. Richmond, of Brookline, and Charles H. J. Kimball, of Dedham. A reception followed, attended by many friends from Dedham and Worcester and from the parishes of Tremont St. Church, Boston; St. Mark's, Brookline; and Trinity Church, Charlestown, where Dr. Brodbeck was pastor. The gifts were beautiful and of great variety. After a short trip, Mr. and Mrs. Higgins will reside at 230 Cedar Street, Ashcroft. Mr. Higgins is well known in Worcester,

which was his home until he came to Dedham a few years ago. He is now head book-keeper and paymaster at the Merchants' Woolen Mill in East Dedham.

— We are happy to state that Bishop Foster, who had an ill turn some weeks ago which occasioned grave alarm, is at this writing out of immediate danger and quite comfortable.

— Rev. Isaac F. Row writes from Bombay, India, under date of Dec. 19: "I arrived here this morning at 6 A. M. in company with Bishops Thoburn and Warne from the Madras Decennial Missionary Conference. At 11 A. M. the Bishops opened the Bombay Conference in the Bowen Methodist Episcopal Church. Re-enforcements most urgently needed here."

— Mr. Vernon B. Swett, of Brookline, and Miss Helen G. Eager, of Newton, were married Wednesday, Jan. 14, at the home of the bride's uncle, Mr. George Eager, in Auburndale. The ceremony was performed by the bride's pastor, Rev. George R. Grose, assisted by Rev. Dillon Bronson. One hundred and twenty-five guests were present. Mr. Swett is a graduate of Wesleyan University, is in business in the Provident Life and Trust Insurance Co., 119 Devonshire St., and is known among Boston Methodists as a young man of exceptional worth and ability and of rare devotion to the church. Mrs. Swett is a graduate of Wellesley College, an accomplished young woman of unusually strong and attractive personality. Mr. and Mrs. Swett will reside at 22 Park St., Newton. The *HERALD* extends hearty congratulations.

BRIEFLETS

A very important communication from the presiding elders of Vermont to the Methodists of that State will be found on the last page.

There is no meeting of the Boston Methodist Social Union this month, as there was not last year, in consideration of the fact that so many of the churches are holding evangelistic services.

West Virginia Conference Seminary has succeeded in reaching its endowment of \$100,000, through the generosity of Doctor Pearson, who furnished the original incentive by his offer of \$25,000, and the thousands of other friends of the Seminary who have helped on the project. President John Weir deserves special credit for the encouraging results.

We regret to learn that the First Church of Minneapolis, of which Rev. William Love, D. D., is pastor, was burned, Dec. 19. A fine new church will be erected at once.

The *Presbyterian Banner*, commenting on the fact that the Methodists have completed the great project of raising \$20,000,000 as a Twentieth Century Thank Offering Fund, over three million persons contributing to the Fund, and every dollar being either "paid or pledged," goes on to say: "The Methodist Church is to be congratulated on its splendid success in this great movement. We doubted its success when it was started, but we shall not soon again doubt anything that the Methodists say they are going to do." The *Banner* uses this signal Methodist success as a spur and stimulus toward the raising of the Presbyterian Twentieth Century Fund.

At Lasell Seminary, on Wednesday evening, Jan. 14, the inaugural concert on the new Hutchings & Votey Organ was given

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The Upper Room

The Heart is the Man

NOT what men do, but what they love to do, reveals their true character. The hand is no safe index to the heart. The Pharisee's hand scattered money freely; his heart loved silver. Judas kissed his Lord, but his heart was the heart of a traitor. A truth loving man is better than a truthful man. An honesty-loving man is better than an honest man. Love of truth is truth. Love of honesty is honesty. Not the life, but the heart, is the man.

Swept, Garnished, Empty

THE evil spirit is obedient to higher powers and must depart from the soul at the voice of the Lord, but the Master seems to point to the possibility of a soul being free, but empty — swept and garnished, but not garrisoned. The empty room offers scant resistance to evil spirits. The presence of the Lord is the sole guarantee of the devil's absence. Heaven empty would soon be hell.

Sweeping is good, adornment praiseworthy, but both are useless in a tenantless soul. Not unneeded is the injunction: "Be filled with the Spirit." Men must be filled. There are no empty souls — for long. The only choice lies in the kind of spirit. If the Holy Spirit is absent, the evil spirit will not be far away. Spirit-filled men are Spirit-kept men. The beauty of holiness belongs only to the holy; and the holy are they, and they alone, who are kept (i. e., guarded) by the power of God. Seek not so much to be rid of sin as to be filled with God.

Hisses vs. Cheers

FEW are the men who do not like a cheer; fewer still they who do not shrink from a hiss. Yet the cheer may reward a Judas, and a hiss be the meed of a Stephen. If the righteous cheer us, let us rejoice, even if the demons hiss; but we are surely in strange company when the righteous hiss and the demons cheer. God loves us for the enemies we make. The cheers of the righteous may often be won without merit and lost without fault. The hero of today may live unnoticed and die without praise, but the future twines his garland and sings his unrewarded merit.

Let not the applause of men cause us to be unduly elated, for the cheer may soon die away into a hiss; and let us not be discouraged by the animosity we arouse, for it may find no echo in the sky above or in the coming future.

Pin-Pricks

AS an irritating agency, the pin is mightier than the sword. The sword is more deadly, but the pin is more persistent. The thorn in the flesh yet rankles in our humanity, and is still the most potent enemy of peace. The violent pain is soon over, but the petty aches never leave us. Hence we need a salvation that abides; not an occasional great outpouring of the Spirit, but a continuous and unfettered supply; not great grace for great trials, but sufficient grace for the daily continuous attrition of life. The pin-pricks of business, of home and social life, of church life — how they worry us! These are a surer test of courage than greater trials. So saints are made. As our daily trials come largely from each other, we can lessen them by mutual consent, and what cannot be avoided may be borne in the patience of the

saints; and the promise of God abides: "My grace shall be sufficient for thee."

Darkness and Sleep

DARKNESS favors sleep. They that sleep sleep in the night. Light arouses men. Hence, if the candle in the pulpit be gone out, men will be comfortable because asleep; but if the pulpit light burn bright, men will be apt to get restless. The main question regarding a preacher is not, "Do men enjoy his preaching?" but, "Does his preaching arouse men?" Woe to the land if the pulpit lights burn low!

Patience

PATIENCE is stronger than fate. Prometheus is no fable, but a symbol. It is not possible to escape affliction, but it is within our reach to endure it. Patience outwearies adversity; she outlives scorn; she conquers pain by silent endurance. She is not clamorous; she never boasts; but she ever holds her own against all her foes. Patience is blind, but strong. Not to her is faith's keen vision and the glimpse of the joy to come; but she knows the duty of the hour and does it. The good man may lie in dungeon gloom bound with heaviest fetter. Patience transforms the clanking of his chain into the music of victory. Longtellow has well said:

"And thou, too, whoso'er thou art
That redest this brief psalm,
As one by one thy hopes depart,
Be resolute and calm."

"Oh, fear not, in a world like this,
And thou shalt know e'er long,
Know how sublime a thing it is
To suffer and be strong."

Soul Beauty

AN art gallery may possess an exterior that is very inartistic and, perhaps, positively hideous, but the beauty of the art gallery is not thereby diminished. Even if the exterior be beautiful, such beauty is but an unimportant thing. The all-important factor is the internal beauty, the national (it may be international) treasures of art that adorn its walls.

So with men. Clothes, and culture, and kindly nature, may do much for the outside, but the real treasure lies within, or is absent altogether. The soul itself is an art gallery, hung with richest treasures of beauty or disfigured by foulest blots. The wealth of ages has been spoiled to adorn it, and the Spirit of God is breathing upon its canvases. The beauty of holiness, fadeless, spotless, eternal, is God's gift to the purified soul, and each day adds its treasure to the store. Soul life is true life. Why fret so much about the casket when the treasure lies secure in undimmed beauty? Let the earthen vessel perish, the spirit shall live on.

God's Workmen

WE are all builders, but we do not clearly see what we are building. The plan is in the architect's hands, and we may not view it. But while the plan, in its infinity and immensity, is not ours to behold, our part of that plan lies plainly before us. It is not for us to estimate its value, but to perform it well. Our fellow-workers are all about us; some are careless builders, and others are inclined to be idlers. If we copy others, good or bad, we fail. The work we have been assigned is ours alone, and for it no other is responsible. But the workers we see are not the

only ones. Viewless hands are toiling, countless unseen hosts are our comrades in the work. Light and cloud, mountain torrent and slowly flowing glacier, grain and tree, and bird and beast, are also fellow-workers. What is to be the end of it all? God knows, and He only. It is sufficient for us to know our work, and to know also that, if we do it well, a voice shall say at the close of the day: "Well done."

An Antiquated Virtue

IN these days of stress and rush the value of the pushing man is emphasized, and humility is not his distinguishing characteristic. Humility is a most unfashionable and out-of-date virtue. She is the mother of meekness; meekness is considered contemptible; and the meek are the football of the proud. The meek are a mystery to men. The silence of Jesus was misunderstood, and so is the silence of His followers. Why was He vocal, when weak men would have been silent, and silent when they would have been clamorous? Simply because He was Jesus, and others were less than He. Humility is silent; but it is the silence of strength. It is unassuming, but it veils true kingliness. Humility is not cowardice, but reposeful, self-sustained courage. Pride is but the glow-worm spark; humility the deathless luster of an undying sun.

When Twice One Is Not Two

"FIGURES never lie," we are told, but we find that they sometimes mislead us marvelously. This is especially true in the moral realm. We take our census of church membership and buildings, of college endowments and missionary income, and think we know all about these things; but we forget. Church membership may be readily calculated; spiritual statistics are an impossibility. Numbers are of no avail in estimating men. Paul cannot be expressed in terms of Judas. A Carlyle or Emerson only counts one upon paper, but in the intellectual life of this world they may count a million. In every analysis of churches or church life we run up against this fact, and in estimating correctly the strength of a church we must ask, sooner or later: "What manner of men does this church consist of or produce?" Quality always ranks quantity. The church that is possessed of greatest spiritual power is the one that will forge ahead, and a numerous membership may be only an impediment.

The Most Powerful Argument

THIS is a world of conflict. The good man's soul is daily vexed with the sight of evil, and in the effort to overcome it he sometimes places great reliance upon his arguments, and is sorely grieved to find that, although his arguments are flawless, the enemy's armor is not even dented. He learns slowly but surely that men are more concerned with life than with logic. A faulty life will spoil most faultless reasoning. Personality is the most powerful argument. Our demand of the orator is not, "What say you?" but "What are you?" The silence of a good man speaks louder than the outcry of sinners. Let us not fear that evil will triumph. Darkness is no match for sunlight. Many are the foes of righteousness, but their strength is small and their defeat certain. Let us not forget that we are not the only nor the chief bulwark of righteousness. The stars in their courses fight against Sisera. God's hand never turns back.

THE ONE-TALENT MAN

While some with talents ten begun,
He started out with only one.
"With this," he said, "I'll do my best,
And trust the Lord to do the rest."
His trembling hand and tearful eye
Gave forth a world of sympathy.
When all alone with one distressed,
He whispered words that calmed that breast;

And little children learned to know,
When grieved and troubled, where to go.
He loved the birds, the flowers, the trees,
And, loving him, his friends loved these.
His homely features lost each trace
Of homeliness, and in his face
There beamed a kind and tender light
That made surrounding features bright.
When illness came, he smiled at fears,
And bade his friends to dry their tears.
He said "Good-by," and all confess
He made of life a grand success.

— *Presbyterian Journal*.

RELIGIOUS EXPERIENCE

PROF. BORDEN P. BOWNE, LL. D.

III

IN non-Christian countries religion is largely mechanical. Various rites of a purely formal sort are performed, and this is religion. They have no connection with righteousness, and make no demand upon the love and loyalty of the heart. Something of the same kind appears also in the history of the Christian Church. The sacerdotal and ritual element has often obscured the moral and spiritual factor; and religious mechanism, without any vital character, has become prominent. The church has been regarded as having full power of attorney in the matter of our salvation, so that the individual did not need to appear at all. He entrusted his case to the church, and the church did the rest.

Against this tendency religious reformers, from the prophets down, have had to protest. They have insisted on the worthlessness of rites and ceremonies apart from the devotion of the heart and the consecration of the life. There can be no proxyism in religion, but each one must come face to face with God in repentance, humility, faith and obedience. Religion must be no hearsay, but an experience.

What is Experience?

Now all this is very true, but it is easy to mistake just what the truth is. The essential fact in the case is that religion must be made a personal matter. No one can be obedient, or consecrated, or holy, for me. I must myself be obedient, consecrated, holy; I must myself enter into filial relations with God; I must myself take Christ's yoke upon me. Religion must be a matter of my own life and experience.

But this, which is the truth of the matter, is often taken to mean that in order to be religious we must have an experience. And this experience is viewed as some peculiar psychological occurrence, generally of a markedly rhapsodic and emotional order; and the having of this experience is made the test of having "got religion." That religion must become a matter of personal life and experience is a religious truism; that we must have an experience in order to be Christians, is a religious

falsism. Yet this falsism has so confused us that a great many inquirers, instead of surrendering themselves to God in faith and obedience, are seeking to have an experience. They are looking for *something to happen* to them; and when nothing happens, as is often the case, then comes the familiar sense of uncertainty and artificiality in religion.

Mistaken Aims

The following case will illustrate the error: A youth of sixteen, of intelligence and good character, was seeking to get religion. For eleven nights he bowed at the altar, anxiously doing all that was told him. He was told to believe, and he believed. He was told to give up all, and he gave up all. He was told to consecrate himself, and he consecrated himself. And still nothing happened. So it wore on for eleven nights. By this time the brethren grew impatient. Absolutely unsuspecting of their own dense ignorance of the Gospel, they concluded there must be some keeping back part of the price, or some hidden iniquity unrepented of. Accordingly the minister publicly denounced the boy, declaring that God himself could do nothing for him so long as he was harboring secret sin and regarding iniquity in his heart — which he certainly must be doing or he would not fail to get through. The young man remains embittered against religion until this day.

Another illustration is less depressing: A young minister, recently from college, found in the community two elderly men of good sense and good character, but not in the church. He sought to bring them into the fold and began to use the traditional formulas. They stopped him, saying they had been through all that, and knew there was nothing in it. Then they asked him if he had anything further to suggest. The young pastor was much put to it at first, but finally he fell back on the Gospel, and urged them to begin to live in such a way as they thought would please Jesus Christ and let everything else go. They did so, and soon became happy and effective members of the church.

Both of these cases are instructive. The former shows the danger of the religious fashion of seeking for an experience instead of beginning the life of obedience, trusting in the promises of our Lord. The latter shows that such life will not fail to justify itself in experience, when it is seriously entered upon and carried on in dependence on God for help and illumination.

In the preceding papers it has abundantly appeared that no one is under the slightest obligation to have an experience. We are to hunger and thirst after righteousness. We are to seek first the kingdom of God. We are to be disciples and followers of the Lord Jesus. We are to bring forth the fruits of the Spirit. But we are not commanded to have an experience. Obedience is the only test of discipleship. He hath showed thee, O man, what is good; and what doth Jehovah require of thee but to do justly, to love kindness, and to walk humbly with thy God?

But if we should stop here, there would certainly with many be a sense of lack. It might seem that this is "mere ethics,"

or at best "will-worship," without any inward life, or warmth of emotion. Could any one, it might be asked, be considered a Christian at all whose feeling never kindles into flame, and who merely plods dustily along the way of duty without any heart in it? There is something in this, and it now leads us to consider the subjective and emotional side of Christian living.

Place of Religious Emotion

On this subject there has been a vast amount of good intention and right aim, which, however, has often been thwarted and brought to naught by various misunderstandings. In the first place, religious emotion has often been regarded as the very essence of religion itself. This error we have already set aside. The filial spirit and the righteous will alone are essential. In the next place emotion has often been sought for apart from its proper foundation of Christian truth. Emotion of any kind to be rational must be based on ideas, and religious emotion must be based on religious ideas. We must always build in this matter on our Christian faith, familiarizing our thought with Christian truth, and applying it to our life and circumstances. As we thus realize our faith in practice it will not fail to have a value for feeling as well as for the will. Let the Christian ideas be fixed in thought and accepted in faith and built upon in life, and all else will take care of itself. This is the true order in the case.

But feelings are never to be sought for by themselves, neither are they to be inspected when they come. The peculiarity of all emotion, is that it is wholesome only when it is spontaneous and unreflective. If one should set out to have a good time and should stop every little while to inquire if he were really having a good time, the good time would either not come or would soon cease. So with affection and devotion of any kind, reflective consciousness is fatal to them. They are never to be inspected directly, but only in their effects and the actions to which they lead. This law holds equally of religious emotion. The age-long mistake respecting it has been that men have aimed at it directly instead of busying themselves with the ideas, objects and activities from which it should naturally spring. In addition to this inversion of the true order, men have continually inspected their emotions to see if they were up to the mark; and this is fatal to emotional truth and naturalness. The dearest affections even of the family relation would be distorted and doubtful under such treatment.

Way Out of the Confusion

These are the great sources of the disappointment and sophistication which are so prominent in the history of religious feeling. The plain way out of this confusion is to return to the true order of nature by taking our thoughts off ourselves and fixing them on God and duty. We must learn to dwell on religious ideas and duties as the only things with which we have to deal, and leave our feelings alone. In many cases they are temperamental rather than spiritual, and are no indication of character, and in any case they cannot be summoned at will, but must be

reached in the way our nature prescribes. We must be taken out of ourselves, out of our subjectivities, which are often selfish, and set to contemplating the grace of God as revealed in the Gospel, and to doing His will in the world. Then the religious life will be natural and healthy, and will be its own self-sufficient evidence.

Present Conditions

And this is the point to which the piety of our time is coming. Physiology has shown the strange complications of emotion with our physical nature. Ethics has shown its worthlessness as a test of character. Psychology shows that it may never be directly aimed at. Observation shows that certain types of emotion vary inversely with mental and moral development. As a result of all these insights the high-pressure emotional religion of past generations is passing away. The changed intellectual and moral atmosphere is fast making it impossible. Some who cannot discern the signs of the times are still striving to stir the old fervors, but the failure is becoming ever more abject. Men are growing tired of barren subjectivities. The world, also, is demanding fruit of religion and testing it by its fruits—fruits of character, of righteousness, of enthusiasm for humanity and the bettering of the world. And this does not imply that men are becoming less religious, but that religion is taking another and better form. We are growing ashamed of our selfish schemes of salvation and tired of our unwholesome and artificial subjectivities, and are fixing our thought rather on bringing in and realizing the kingdom of God. The true and only way to have a sane religious experience is to surrender and consecrate ourselves to God to do His will, and then at once set about our Father's business.

A Subtle Error

These are the points of chief importance respecting religious experience to-day. A more subtle error may be mentioned, in closing, respecting the deeper religious life. I am impressed, in reading discussions of this matter, that a great deal of the search after deeper works of grace, etc., is essentially selfish and unchristian. It would not seem to be based on a desire for the greater glory of God, for greater effectiveness in His service, and for the triumph of righteousness in the earth, but rather on a desire for the joys of religion, for peace, for rest from effort, for escape from discipline, for short cuts to spiritual excellence without abiding in the homely duties and virtues of every day. The laws of spiritual growth are ignored. That the higher virtues, if they be virtues, are conditioned by faithfulness and industry in the lower spheres, is unsuspected. In short, what is aimed at is religious luxury rather than likeness to God. With this misconception, it is no wonder that so much effort in this field comes to naught or proves a delusion and a snare. The whole subject, along with many others, needs to be truly moralized and spiritualized to bring it into a healthy condition. It is an encouraging sign of the spread of religious insight that we are becoming increasingly indifferent to all reports of rhapsodies and raptures and

outpourings, and takings-up into the third heaven, and are rather inquiring what manner of man we are coming to be, and what we are doing in God's world for God.

Boston University.

WASHINGTON LETTER

CHEVY CHASE, Esq.

ANDREW CARNEGIE, the millionaire philanthropist, was in town on January 7. He came to the dedication of the new Public Library building, just completed and presented by him to this city. The building, for which Mr. Carnegie expended \$350,000, is of white polished marble and stands on a Government reservation in the central part of the city, and is a worthy addition to the rapidly increasing number of handsome edifices under the control of the Government. The Public Library, which is intended to be a part of the educational system of the city and hence placed adjacent to the high schools, was established in 1896 by Act of Congress, and two years thereafter the first appropriation of \$6,720 was made for it as a part of the city's expense bill. From a modest beginning its growth has been rapid. Private donations of books and money have encouraged the projectors. Through the zeal of our public-spirited citizen, B. H. Warner, Esq., the vice-president of the board of trustees, Mr. Carnegie's interest was secured, and the latter's gift followed, the only condition being that the city furnish a suitable site. Mr. Theodore W. Noyes, of the *Evening Star*, commissioner of the District, Mr. H. B. F. Macfarland, Mr. S. W. Woodward, of the firm of Woodward & Lothrop (Boston house), and other distinguished citizens, have been behind the movement with money, time and brain. The city is to have one of the finest public libraries in the country.

The addresses made at the Library dedication were in perfect harmony with the occasion and worthy of the magnificent audience of cabinet officers, congressmen, supreme court and other justices, government officials, etc., who listened to them. President Roosevelt's presence and speech were an inspiration. He always says piquant things. Among other things he said at the dedication was this: "It seems to me that the man has a right to call himself thrice blessed who has in him the combined power and purpose to use his wealth for the benefit of all the people at large in a way that can do them real benefit." And this: "The only philanthropic work is work that helps a man to help himself. This is true in every way, socially and sociologically. The man who will submit or demand to be carried is not worth carrying." [To this sentiment Mr. Carnegie cried out, "Hear! hear!" and I am sure you will say, Amen.]

Mr. T. W. Noyes dubbed Carnegie "Santa Carnegie, the patron saint of public libraries," and said that his special function is to solemnize, endow and bless the marriage of private capital to municipal progressiveness, with self-respect as best man, under the auspices of individual and community enterprise and public spirit, with a resulting family of ennobling thoughts and aspirations, widely diffusing knowledge and conspicuously benefiting the community.

Mr. Carnegie made a good speech. He said that he had already given 730 library buildings within the last two years, and that he had more than 800 applications in hand from almost every quarter of the globe, and under investigation. He was giving his time to this work. He was in

the library-manufacturing business. At the close of the exercises Mr. Carnegie expressed great gratification at the judicious expenditure of the money donated for the building, and volunteered to give additional funds—\$350,000 or more—for the erection of branch library buildings for the city. He would not limit the amount of the expenditure, but he wanted to claim the capital city as his "special preserve."

Congress, after its holiday recess, is back at its old stand doing nothing with rapid slowness. This being the short session, and there being so little time for business, it seems to be the policy to attempt to do as little as possible. Washington people as a rule know less about what Congress is doing than those outside the capital. President Roosevelt has a problem on his hands. He is anxious to serve the people and do right by all the people, while the politicians are never forgetful of "our party" and can be depended on to adopt no legislation which will destroy party precedent or future prestige and power. Roosevelt the statesman is just a little too strenuous and righteous for the ordinary politician.

We are constantly being told by Europeans who visit these shores how young we are. Everything in America is so new and so fresh. The accusation, of course, cannot be denied. But we will get older, and our public buildings will get mellow-looking if allowed to take on the mold of age. I have always looked on one public building here with pleasure—the Treasury on 15th St. Its granite walls and portico have gradually taken on a dingy look, and I was beginning to be proud of the ancient appearance. But, alas! recently my dreams were dashed to pieces. Through somebody's stupidity and excessive love of the new and the clean, the massive columns have been cleaned by a new process, the sand-blast. It is enough to make you disgusted all over! Some fellow with a new patent process evidently wanted a job and a government free advertisement, and got it. I do not believe that the thing would have been allowed in any other country in the world.

Death has cut a wide swath among the Methodists in this section during recent days. The sudden death of Alexander Shaw, Esq., of Baltimore, removed from commercial circles a distinguished financier and from Methodism a liberal churchman and a wise counselor. In his testamentary benefactions he remembered Woman's College, and the Home for the Aged.

Mr. David P. Miller, of Cumberland, Md., a lay delegate to the General Conference of 1900, was suddenly bereaved of a devoted wife, who was killed in a railroad collision not many miles from her home.

One of our superannuates, Rev. Bennett H. Smith, of Baltimore, died just before Christmas; and on New Year's Day there passed from earth to heaven one of the most beautiful spirits I ever knew—Rev. J. H. M. Lemon, another of our Conference superannuates. He had been a member of the Baltimore Conference since 1850, and was in the active work until 1896, since which time he has resided in this city. His funeral services were like a farewell meeting to a loving friend starting on a journey. The address of Dr. Frank M. Bristol, the paper read by President Page Milburn in behalf of the Preachers' Meeting, and the funeral oration of Dr. George V. Leech, Mr. Lemon's lifelong friend, were replete with highest appreciation of the beautiful character of the deceased.

But the death which touches all Metho-

dism is that of Mrs. Goucher, the beloved wife of Dr. J. F. Goucher, president of Woman's College. Say what I will of this elect lady, I could not exhaust the subject. Mrs. Goucher was universally beloved not only in Methodism, but in all the circles, social, literary and charitable, wherein she moved. Her home was always open to the Methodist preacher, however humble he might be. The needy, whether individuals, families, churches or benevolent institutions, rejoiced in her friendship and liberal aid. Her life was beautiful. To her natural charms was added the grace which proceeds from Christian faith and love.

The latter part of this month Rust Hall will be dedicated. If any one of your readers does not know about Rust Hall, he may be persuaded that he will learn before long. It is to be a centre of great influence for Methodism. Dr. Gallagher has worked hard to bring this enterprise to completion. I will write an account of the dedication. An entire week is to be given to the celebration, beginning Sunday, Jan. 25.

THE WORLD'S NEWS

How Gathered and Distributed

REV. O. S. BAKEREL, D. D.

WHENCE comes the news of the world, that forms the first course at the American breakfast table? Not many pause to think, as they read the dispatches from near and far that record the happenings of the previous twenty-four hours. They have not been casually picked up, nor yet "scooped" by some enterprising reporter, but are the result of one of the most thorough systems of newsgathering known to the reading public. The organization that does the most of this for the world is

The Associated Press.

This organization came into its present form in 1892. For years there had been organizations for distributing news. The original of these was the New York Associated Press, organized in the early forties, and was composed of such papers in New York city as the *Herald*, *World*, *Tribune*, *Sun*, *Times*, *Journal of Commerce* and *Express*. They pooled their special telegrams and sold them to outside papers. This was at a time when they gathered the news of Washington by carrier and post-boys, and the news of Europe from incoming vessels. As papers were established throughout the State of New York, they sold to them the news, and even sent as far as Cincinnati and Chicago.

In 1865 the Western Associated Press was established; later the New England Associated Press. Both of these exchanged news with the New York organization, to which they paid an annual bonus. Thus the New York Association became, for this country, the great clearing-house for the news of the world. As newspapers increased in number rival associations also increased — first, the National Associated Press, then the American Associated Press, and finally the United Press. In time a restive spirit began to show itself. It was felt that all were not treated as they should be. Then began withdrawals from the co-operative relations, and service became competitive. Other unions were formed only to be broken after awhile. Finally, the present organization was built on the ruins of the

old ones, and in 1892 began its life as it now exists. At once it assumed the proportions of a national organization, and became steadily stronger until, in 1897, the United Press was compelled to go out of business.

The Associated Press is

A Mutual Organization

The stockholders, of whom there are many, must each be the proprietor of a paper on the membership roll of this organization, whose only object is the collection and distribution of the news of the world. The general manager has headquarters in New York, the assistant general manager in Chicago. There are four division superintendents, who have the oversight of the entire country in the following divisions: Eastern Division — Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and Delaware. Central Division — Ohio, Indiana, Michigan, Illinois, Wisconsin, Missouri, Iowa, Minnesota, Kansas, Nebraska, South Dakota, North Dakota, Oklahoma and Indian Territory. Western Division — California, Wyoming, Oregon, Colorado, Montana, Washington, Idaho, Nevada, Utah, New Mexico and Arizona. Southern Division — Virginia, North and South Carolina, Georgia, Florida, Alabama, Tennessee, Mississippi, Louisiana, Texas, Arkansas, Kentucky, Maryland, West Virginia, and the District of Columbia.

There are about 650 salaried employees, and probably about the same number on space rate scattered over the country. There is also a list of persons who are on call at different points, who may be used only at long intervals, but in an emergency they gather special news and send it from the nearest telegraph office to the nearest general correspondent of the Associated Press. Beside this, each member's contract requires him to furnish the association with the news of his vicinity. They also have correspondence with the foreign news agents — the Reuter, Havas, Wolf, and other agencies all over the world. Through these they have a perfect system of exchange that covers every important point in the civilized world.

An Inside View

The news of the United States chiefly originates in Washington and New York, which may be regarded as the great news centres of this country. The Associated Press has a resident bureau in each of these cities, as well as at other important points, preparing the news and transmitting it by means of leased wires or by one of the telegraph companies into the general system. The leased wires form a network across the continent from St. John, N. B., to Seattle, Wash., and San Diego, Cal., and Duluth, Minn., to New Orleans, Galveston and City of Mexico. The total mileage of this leased wire system is: Day wires, 18,000 miles; night wires, 20,461 miles. From various points along the trunk lines the report is sent to interior cities, and at several of the larger of them the whole report is boiled down perhaps to one-tenth its volume, perhaps more, and filed (as a "pony" report) with one of the telegraph companies for delivery to papers in neighboring towns and smaller cities which could not afford

nor handle the "full service." At leased wire points the Associated Press supplies its own telegraph operators, who receive the incoming report in typewriting, making one or more carbon copies according to the number of papers at that point taking the service. In the larger offices many copies of the received report have to be struck off, and in several offices now, use is made of a device whereby the operator, sitting before his key, cuts a stencil on a waxed sheet placed in his typewriter by means of which many copies of the report can be very quickly made. These copies are sent to the various papers (in Chicago, New York and Boston) by a pneumatic system, and distributed to the various editors whose duty it may be to refile the matter for some particular section of the country or to cut it down for "pony" report points. The members of the Associated Press contribute a large quantity of the news thus handled by furnishing the local representative of the Associated Press their proofs; but in addition, whenever special occasion requires, the Association's own reporters are sent out to report specific events, and they telegraph the news to the nearest office of the Association.

Special men are employed at different places to gather market reports, to cover Wall Street and the produce markets, and men at the different seaports report the arrival and departure of ships. Alliance is had also with many press associations which gather local news, and organizations that are formed to co-operate in the business of gathering news of particular localities. For instance, there is the City Press Association of New York, an organization effected for the purpose of gathering routine local news. A copy of its report is furnished the Associated Press every day, and anything of general interest to the country is taken from it and transmitted to members of the association. City Press Associations are also established in other cities. In short, the Associated Press aims to avail itself of every known means of getting valuable news.

All matter is transmitted in abbreviated form, a code being used consisting of some 3,500 combinations of letters representing words and phrases. The operator receiving has to translate these, as they come, into intelligible language, and copy on the typewriter. Here is a sample:

The American spirit, as it is called, has a contempt for time's hallowing influence. Indeed, it seems to believe that time cannot hallow, but only destroy.

In this connection it should not be overlooked that the Associated Press, in its dealings with the world and as a gatherer and a distributor of news, must of necessity be not only impartial in its handling of news — so long as it is legitimate and sought after — but, as a co-operative institution, must be absolutely non-partisan, non-sectarian and broad, that its clientele of newspapers of every shade of opinion may be satisfied. So, whether it is dealing with a national convention, a great temperance reform movement, a hanging, or a prize-fight, its

province is only that of a newsgatherer in presenting to the public prompt and accurate reports of what occurs.

The Associated Press has now about 700 members, and some 2,500 daily and weekly papers are served through minor agencies. Though the bulk of the papers getting the Associated Press service are in the United States, there are upwards of fifty scattered through the various provinces of Canada, and also papers in Mexico, Cuba, and Porto Rico.

The annual revenues of the Associated Press, which are derived from assessments levied upon the newspapers served, exceed \$2,000,000, while the number of words daily received and transmitted at each of the more important offices is over 50,000, or the equivalent of thirty-five columns of the average newspaper.

Manchester, N. H.

"HUGH PRICE HUGHES" MEMORIAL CHURCH

Godalming

W. E. SELLERS.

EVERY one will consider that there ought to be in Methodism some permanent memorial to the late Rev. Hugh Price Hughes. Of course we can say, as in the case of Sir Christopher Wren: "If you would see his monument, look around." And there is hardly a town or village in the country where the work of Mr. Hughes may not be seen. Next, however, to the West London Mission, we believe that Mr. Hughes was most devoted to the work of the Surrey and North Hants Mission. It was his idea. He presided over its inauguration; he rejoiced in its rapid development; he was enamored of its daring building scheme; and he intended during the coming months to work for it with all his strength. Even before the mission commenced he looked out a site at Godalming, and gave his promise to the old Guildford Circuit that if the mission were formed a new church should be erected within two years. When the ground was bought he became a trustee. He was in Switzerland at the time of the church stone-laying, but even there he remembered us and sent a telegram of hearty congratulation which was followed by a generous check. One of his last public acts was to speak at the Sunday-school stone-laying, and he had consented to preach the opening sermon in February next. We had been looking forward to much happy colleague-ship with him, for he had come to reside in our midst a few weeks before his death, and he and Mrs. Hughes had been looking forward to quiet days and an old age together; but it was not so to be.

What more fitting than that the new church should be called the "Hugh Price Hughes Memorial Church?"

In responding to the unanimous wish of the trustees, Mrs. Price Hughes replied: "I know how deeply interested Mr. Hughes was in the Godalming Church, and I shall rejoice in the thought that it will be called after him and associated with his name. Nothing would please me better." And we venture to think that nothing would please him better.

The church and schools, together with the site, will cost £6,500. Of this amount we can already see our way clear to £3,500. We therefore require £3,000 to open the buildings free of debt. We should not like any debt to remain on any building honored by Mr. Price Hughes' name. We therefore suggest that Methodism might very fittingly make an offering of this

amount in memory of one of its greatest sons. We do not ask for large gifts. It seems to us that the offering would be all the choicer if it were the offering of love from large numbers of his friends. We suggest that there might be 100 gifts of £10 each; 200 gifts of £5 each; 1,000 of £1 each. We do not want to limit the amount. Some might feel constrained to give more, and the poorer of Mr. Hughes' friends might feel that £1 was more than they could afford. But we hope that all who can will join, and we believe that the memorial, chaste, simple, beautiful, will not be unworthy of so great a man.

We have been looking over some of his letters of late, and the following extracts, from among the many recently received, will show how devoted he was to our great enterprise:

"I cannot imagine any Methodist enterprise that has greater claims upon our people than the Surrey and North Hants Mission. It is a most important district of England, in which we have been proverbially weak. It is growing in numbers and importance every month. There are unprecedented openings in all directions. The manifest blessing of God is resting on every part of the mission in a quite extraordinary way. Now is the time for all of us to do our utmost to take full advantage of the unparalleled opportunity which God has given us in one of the loveliest and most interesting parts of England" (June 9, 1901).

"I cannot tell you how distressed I am that, up to now, I have been of so little service to the great movement you are so successfully leading, but it shows at any rate how well you can do without me. I follow every step of it with deep interest and prayer. I hope in the future to make up for the inability of the last twelve months" (May 3, 1902).

"We have been waiting more than a generation for a suitable Methodist Church in the beautiful and important town of Godalming. Long-deferred hope is about to be realized as one of the most valuable results of the organization of the Surrey and North Hants Mission—one of the most blessed and successful developments of modern Methodism. I witness the rapid growth and prosperity of your mission with constant joy, and as a thank-offering to God for such a work, I enclose a contribution to the collection of next Wednesday" (June 1, 1902).

May we ask that, in considering your gifts, you will think of this new church and school in the heart of the Methodist wilderness, for which Mr. Hughes had intended to plead during these winter months?

Contributions can be sent to the superintendent, "Elmerott," Farncombe, Godalming, or any of the undersigned.

W. E. SELLERS, Superintendent.

HENRY HOLLOWAY, } Treasurers.

W. J. DAVEY, } Treasurers.

A. J. SUMMERHILL, } Secretaries.

EDWARD WEAVER, } Secretaries.

Peril in New Hampshire

REV. D. C. BABCOCK, D. D.

UGHT not all ministers to give special attention just now to the action of our legislature on the alcoholic drink traffic? That is the issue this session. It has to do with the morals of our State, and so concerns us as teachers of Christianity. An earnest effort is to be made by wholesale and retail liquor dealers and some others, in this legislature, to remand our State to a license policy, with "local option."

In 1847 the voters of New Hampshire were permitted to vote yes or no on the question: Is it expedient to enact a prohibitory liquor law? Those who voted on that question said yes, two to one, but we did not get the law until 1855. It was fairly well observed until the Civil War of 1861-5. Since then the illegal traffic in liquors has been tolerated in most of our cities and large towns, and in some cases local offi-

cials have protected liquor dealers in their lawlessness, for money regularly paid. That plan of local license in Manchester was known as the "Healey system." The only objection ever made to it by license advocates, was that it was illegal, and they want the legislature to legalize that method of "managing" the alcoholic drink traffic for revenue.

But, even under those confessedly bad conditions, the quantity of liquor sold, and the evils resulting, have been much less in our State than in any State under license, and far less than in those cities and towns that have voted for license, under the local option policy. Chelsea, Mass., has voted against license many years, but in 1901 the people were rather careless, and license was secured. The results were so terrific that the people were alarmed, and at the recent election went back to no-license. But they are so near Boston they will continue to be cursed by a law-protected liquor traffic.

Any advantages to society under local option are due to prohibition, for only those places that vote no-license are benefited by local option; and yet those that vote for license are most in need of prohibition. In every State now under a State wide license law, a local option law would be of some advantage to society, and against the saloons; hence we always find the saloon power against local option in those States. But a local option law in New Hampshire would enable them to combine and carry most of our cities and some large towns for license, and to draw the trade of all the rural sections.

Liquor dealers want license to protect them in the alcoholic drink traffic; not to protect society from the inevitable consequences of that traffic. We do not say that they sell rum to curse society. They are in that business to make money; but they know the results of it, and are not deterred by them. No city or town has ever been benefited by a license law. The advocates of local option themselves say, "The success of a local-option law depends upon the restrictions with which licenses are surrounded." But they know, as everybody knows, that men mean enough to sell liquor for beverage use, will disregard those restrictions as they disregard our present laws, and that with such officials as they will secure, we shall have far worse conditions than we now have.

From 1855 until now our State has had men and newspapers doing all in their power to make prohibition odious. They have sought in every session of our legislature to repeal that law. Failing in that, they have tried to weaken it, or to make it less risky to violate it. They have kept up the cry, "Prohibition is a failure," "The law is impractical, unenforceable," etc., when they have been doing all they could to make it unpopular and prevent its execution. They have said so much about the "demoralized condition" of New Hampshire that some good people who have never made comparisons, really think we have the most rum-cursed State in the Union.

But that is not true. Our neighboring city, Lawrence, is in a local option State, and a fair sample. It votes for license, and has sixty-two of them (all it is entitled to under State law), and yet, according to the *Lawrence American* of Nov. 21, there are 300 speakeasies in that city. The men who are licensed pay \$2,500 a year each for their "privileges," but do not interfere with the lawless liquor dealers. No one has claimed there are more than three hundred violators of our liquor laws in Manchester. But why is it that license advocates have so little to say about the "demoralizing effects of unenforced laws" in licensed States?

They say, "We want a license law in the interest of temperance and sobriety." But when they utterly fail to cite any time or place in which a license law has worked that way, how can we avoid the conclusion that they are not sincere?

West Derry, N. H.

THE FAMILY

THE HOLY SCRIPTURES

I have a garden fair,
With heavenly breezes fanned,
And every morning finds me there—
It is the Lord's command —
To gather fruits and blossoms sweet
Before the dusty world I meet.

I have a faithful Friend,
Accustomed to advise,
With whom each morn some time I
spend —

That I may be made wise
To find and keep the only way
Which issues in eternal day.

I have an armory bright,
With shield and helm hung round,
Where, duly as the morning light,
The Spirit's sword is found,
With which to overcome the foe
Who harasses the way I go.

I have a mirror keen,
Which shows me all I am;
But, lo! behind me there is seen
One like a dying Lamb;
And, as I view His imaged face,
My sins are lost in shining grace.

O, send Thy Spirit, Lord,
To make me wholly Thine,
That I may love Thy blessed Word
And feel its power divine;
And walk on calmly in its light,
Till faith is turned to glorious sight!

— RICHARD WILTON, in "Lyra Pastor-
alis."

Thoughts for the Thoughtful

The wider vision of the mind;
The spirit bright with sun;
The temper like a fragrant wind,
Chilling and grieving none;
The quickened heart to know God's will,
And on His errands run.

— Susan Coolidge.

"Ye are My friends, if ye do whatsoever
I command you," is the test by which we
can try ourselves. — Hugh Black.

Life, misfortune, isolation, abandonment,
poverty, are the fields of battle which have
their heroes — obscure heroes, who are
sometimes grander than those who win
renown. — Victor Hugo.

The glory glistens in our view, but we
are not always ready to consider its cost.
The only path to the glory is that which
lies through the tangled thorn-brake of
sorrow. The corn of wheat must fall into
the ground and die, lying alone and for-
saken through the winter, with its pitiless
blasts and frost. — F. B. Meyer.

Esau filled his life with regret for trifling
one day; Esther's was full of glory for one
day's courage. Peter slept one hour and
lost a matchless opportunity; Mary's name
is fragrant forever for the loving deed of a
day. Do your best now. — Maltbie D. Bab-
cock.

I rejoice that He is come, and hath
chosen you in the furnace; it was even
there where ye and He set tryst. That is
an old method of Christ's; He keepeth the
good fashion with you, that was in Hosea's
days: "Therefore behold, I will bring her
into the wilderness, and speak to her
heart." There was no talking to her heart

while He and she were in the fair city, and
at ease; but out in the cold, waste wilder-
ness, He whispered to her, "Thou art
Mine." — Samuel Rutherford.

You must not amuse yourself with going
from side to side, when duty calls you
straight on; nor make difficulties, when
the real thing is to get over them. Let
your heart be full of courage, and then say,
"I shall succeed. Not I, but the grace of
God which is with me." — Francis de Sales.

Anything which makes religion its sec-
ond object, makes religion no object. God
will put up with a great many things in
the human heart, but there is one thing He
will not put up with in it — a second place.
He who offers God a second place, offers
Him no place. — Ruskin.

Jesus himself could not keep the divine
life in Him up to its healthy tone save by
getting out of the whirl in which daily life
held Him, and getting by Himself, finding,
making quiet — quiet that had not merely
rest in it, but God. And if such as He
needed such reasons, how much more we!
How much we miss, or how much we fail,
through want of them! — J. F. W. Ware.

"Cast thy burden upon the Lord, and He
will sustain thee" — burden and all.
"Thee" is the greatest burden that thou
hast! All other burdens are but slight,
but this is a crushing burden. But when
we come to the Lord with our burden. He
just lifts up His child, burden and all, and
bears him all the way home. — Charles A.
Fox.

"The fault is in the chimney," said the
expert who had come to see what was
wrong with the kitchen range. "A stove
has, of course, no draught in itself; it is
only its connection with the flue that
makes the fire burn and the smoke ascend,
and the higher the chimney the stronger
the draught. At shops and foundries
where fierce fires are needed, they run
their stacks up to a great height. Your
stove clogs, chokes and smokes because
your chimney is too low. You must build
higher."

His words reminded us of other fires that
burn low and choke too easily: of love and
aspiration so often clogged by life's daily
wear and fret; of faith that only smolders
instead of flaming bright and bearing away
the petty troubles and worries which seek
to smother it; of hearts and lives that
grow cold and dull because their up-reach
is not high enough. The upward drawing
is not strong enough to give vigor to the
flame and to whirl away the refuse. We
must build higher. — Wellspring.

The potter places his hand against the
clay, and while the lump rapidly revolves
it responds to the pressure. Rising up, it
begins to take shape, becoming perfect first
at the foundation. As the work goes on,
the potter places his fingers or his palm
against the inside of the clay, and presses
outward, giving shape to the inner side.
Sometimes the potter is aided by tools
made in different shapes, so as to give the
proper curve to both the inner and the
outer side. If the clay be too dry, he
moistens it; if it be too pliable, he dusts it
with dry clay and stiffens it. Sometimes
the wheel revolves rapidly; sometimes
very slowly. We may now understand
how the same thickness is maintained
throughout, and how the potter may make
it very thin or very thick, according
to the purpose of the vessel. "Hath
not the potter power over the clay, of

the same lump to make one vessel unto
honor and another unto dishonor?" If the
pressure on the inside only is maintained,
the vessel will be shallow and outwardly
shapeless, as well as useless. On the other
hand, if the pressure be maintained on the
outer side only the vessel will be driven
upward, and will be drawn out until it will
break of its own weight.

The fully formed Christian is shaped by
both the inward and the outward pressure
of the hand of God, with or without the in-
strumentalities which God may use for our
development. — Rev. G. M. Shott.

The feet of Thought turn, waveringly
Back to the fields of yesterday,
Fair, fleeting, lovely yesterday.
Gold-haloed by the passing hours,
How brightly glow her radiant flowers,
The fragrant blooms of yesterday

The eyes of Thought turn, brimming, back,
To roam along the sunny track,
The gleaming path of yesterday.
The brooks laughed clearer then than now;
The birds, she knows not why or how,
Sang sweeter carols yesterday!

Ah, foolish Thought! thou canst but call
Back from the Past's dim-echoing hall
The shadow-wraith of yesterday.
Today, today is all thine own;
The future is to thee unknown;
Forget the scenes of yesterday.

— GRACE W. LEACH, in *Youth's Companion*.

A LESSON FOR ALL WOMEN

AN incident took place a few days
ago in the kitchen of a Methodist
parsonage which, with its tragic possibi-
lities, contains a lesson that might wisely
be stored away in the memory of all the
girls and women who read this paper.
Early on New Year's morning, "while it
was yet dark," the mistress of the manse
went down to the kitchen to heat water
for a girl ailing with neuralgic pains.
The match which she had struck to light
the gas broke, and as she lifted it the
burning head of it fell on her shoulder.
She wore a fleecy wrapper, and immedi-
ately the fleece caught fire and the flames
spread down over the front and back of
the dress. She began to pat the stuff and
wrap the folds together to put out the
flames and quickly beat out the fire,
when it kindled in her hair. But the
flames spread, more rapidly, than her
processes of checking them.

What did she do? She kept her wits
about her, did not lose presence of mind,
yielded to no spirit of panic even for a
second, although at one time for a mo-
ment or two she thought she was doomed
to be burned to death. She threw herself
on the floor, rolled from side to side over
and over, across the floor and back again,
busily keeping her hands at work patting
out the flames wherever she could reach
them. She kept back all outcries until
she believed, as we have said, that she
was going to be fatally injured — then she
shrieked once for help. The cry brought
the rest of the family downstairs, but
when they got there, nothing was to be
done but thank God for a great deliver-
ance. The fire was out; the surface of
the wrapper was scorched over its whole
extent, but the plucky woman had not a
blister, or a red mark even, to show that
she was "a brand plucked from the
burning." In her danger she had been
thoughtful, until the extremity came, not
to raise an alarm, lest others, coming
within reach of the flames in their night-

robes, might be burned. Had she become panic-stricken and run into the hall and upstairs or out of doors, she would have been fatally burned in a minute. Her absolute self-poise, her pluck, her thoughtfulness for others, won for her, by God's preserving care, a great victory.

Perhaps it may not be entirely apart from the main issue in the story that a few hours before the almost-tragedy occurred the family had come in from the watch-night service, where Scripture lesson, prayer, testimony and song had been full of the thought of the Divine care and guidance for the year then closing, and fraught with lessons of confidence and prayer for help and preservation for the year to come. The household felt that their prayers had been answered before the morning of the New Year had begun to dawn.

The practical lesson is one for all girls and women to remember: If the dress catches fire, especially the skirt, *do not run*. Flight means draught for the flames, and almost certain disfigurement, torture, death. *Lie down and roll over and over*, folding the burning material together so as to choke out the flames. The recumbent position also makes it easy to avoid inhaling the flames. Of course if there is a towel, a shawl, a rug, or a coat at hand, this should be wrapped about the burning material to put out the fire. In the case under consideration nothing of this sort was at hand, and the woman did not dare to waste a second to look for it. Hers was an instance of heroic grit and perfect self-possession, which deserves to be studied as a model.

HER ANSWER

KATE S. GATES.

"ASK, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you."

Margaret Dunbar, sitting alone in the pew, heard these words with a sudden start. She had been so absorbed in her own thoughts that she had no idea what had been said before, but something — she hardly knew what — roused her just as the preacher spoke these words.

Her pale face flushed crimson. Were they an answer to the bitter cry of discontent and unrest within her? If she asked for her heart's desire, would it be given her? If she were sure, would she dare demand it unconditionally? She wondered for a moment, then she crowded the better impulse back.

"Dare? Of course I would dare. I should be more than a fool if I did not," she said to herself. "I am sick and tired of poverty. I hate it! Why could I not have been born in the slums if I must be poor? Then I should not have cared for the thousand and one luxuries and refinements I long for now. I should have groveled with the rest and been content. Mother may talk forever, one can be a saint if one pleases even if one is rich; and surely one has far greater opportunities for doing good. I am positive that poverty will never be a means of grace to me, so I say give me riches, come what may. Yes," she repeated, deliberately, though she shivered in spite of herself, with an inexplicable sense of fear, "yes, if those words are true, 'Ask,

and ye shall receive,' I ask now for riches. I know mother says they are often a curse, but I do not care. I want them, and I am willing to accept the curse rather than not have them."

A vision of her mother's sweet, saintly face flashed before her mind's eye. She knew, in her heart of hearts, that the sorrows and privations of her mother's life had served to purge the dross from her character, but she would not heed the suggestion.

"One can be good if one chooses if one is prosperous," she still insisted, "and it is much more comfortable."

Like Pharaoh of old, she hardened her heart. "If I could have riches by asking for them, I would ask, come what would," she said.

Was it chance that only the next day she met Mr. Armstrong at Mrs. Denham's where she was waiting to give a music lesson? She knew him by reputation as the richest man in town. She knew, also, that he was said by all to be a hard, unscrupulous, scheming man, whose one aim in life was to acquire riches. Did he recognize in her a kindred spirit? It may be. Certainly he cultivated the acquaintance, and three months later asked her to be his wife.

If Margaret had any hesitation, if her spirit recoiled in any way, no one knew but herself.

"My dear," asked her mother, "do you love him?"

"No," was the instant reply; "but I love what he can give me."

"Oh, my poor daughter!" cried her mother. "I think I would almost prefer to see you in your casket. Your father had nothing but the true love of his heart to offer me, but that was worth more than all the riches of the world."

It was but a short engagement, and utterly devoid of all sentiment on her part. At first, rather to his surprise, Mr. Armstrong found himself cherishing an unwonted tenderness of feeling for this fair young girl so soon to be his wife. In a dim, uncertain way he felt that there might be something better, more satisfying, even than gold; but it did not last long.

"She cares nothing for me; it is my money she is marrying," he said, bitterly. "I was a fool to dream for a moment of anything else."

So they were married, and for a time she believed, or tried to believe, that she was perfectly happy. She had the power to gratify all her hitherto ungratified desires; she lived a life of ease and comfort; but, alas! she recognized only too quickly and surely that she had sold herself for an empty bauble.

She plunged into a whirl of dissipation and excitement; she did not allow herself a moment for reflection. But, whatever she did, wherever she went, a grim spectre seemed ever at her side. "You wanted gold, and you have it, but you have lost your soul," it seemed to whisper. She gave liberally to charitable objects, but she could never be induced to give anything but money.

"I cannot interest myself in such work," she said. "I simply cannot, and that is all there is to it."

So the years went on, and she was an old woman young. Suddenly she was

taken seriously ill. There was no possible chance of recovery, the doctor said. She compelled her husband to tell her the truth. She listened coldly and apparently unmoved as he told her in faltering, broken words. But just before the end she broke down.

"Forgive, John," she sobbed. "I have failed utterly. I have not been the wife I ought to have been. If I had, you might have been a different man. Put these words on my grave: 'He granted the desire of her heart, and sent leanness to her soul.' And, O John, believe me, when you come to lie here where I do, you will see that all the money in the world is nothing, *absolutely nothing*. One wants here Christ's love and forgiveness. Remember that, John, oh, remember it before it is too late with you as it is with me!"

Longmeadow, Mass.

IN THE VALLEY

"There is no shadow in the valley." — E. M. W.

I tread the vale of shadow, but it hath no shade for me,
Since One is by my side from whom the darkness far doth flee;
Illumed is all the pathway by the brightness of His face,
And at each new step I prove anew His covenant of grace.

Across my way full well I know the river swift doth glide,
But He will stay its hurrying course or help me stem the tide;
I care not which, I cannot fear with His strong arm around;
The fastest flood is so more safe than else were solid ground.

I can almost hear the rushing, and shall soon the waters see;
But nearing them I near my home, so the sight will welcome be;
And the passage quickly will be made unto the further shore,
Where wait the dear ones who the wave have breasted just before.

Yes, I am in the valley, and in front the river flows;
But the Guardian of my earliest step doth guard the journey's close,
And not a trace of trouble is in my trustful heart—
Except that for the friends I grieve who grieve from me to part.

But their night of weeping soon will end, for the glad morn comes apace,
When they and I and all God's own shall see Him face to face,
And give each other greeting — no more farewell to say —
Where the strand of life eternal shines in the light of deathless day.

— AMY PARKINSON, in *Christian Advocate*.

The Monotonies of Life

"THE everlasting routine," "the perpetual grind," "this constant traveling in a rut," "pegging away at the old task" — how familiar such expressions are, and how commonly they voice the discontent of people who cannot find anything more serious or distressing to complain about than the mere sameness of their days! We find all classes and all grades of men complaining about the monotonies of life. Even great men, doing a great work, are apt to speak of their time as consumed by weary and uninteresting routine. Lives which the more humble of us picture as full of interest and variety and inspiration are how often declared by those who are living them to be wearisomely dull and monotonous! What is wrong with men and women in general, that they should find life so cursed with sameness and tameness and lack of that

resh delight and buoyancy of service which is so essential to best achievement?

The trouble seems to be that we do not rightly interpret and value repetitiousness or sameness in life as an element conducive to truest happiness as well as largest success. It is in the so-called monotonies of life, did we but realize it, that the greater part of the quiet, deep, smoothly-flowing happiness of life consists. Some one has expressed this thought of the joy of the smooth routine of life in a most happy phrase—"the dear everydayness of life." And when one thinks of the matter reasonably and candidly, is it not true that the sense of peace and safety and mastery and wontedness that attaches to the routine of our days is, or should be, one of the deepest sources of personal satisfaction? The task that we are accustomed to, and that we perform with practiced ease and accuracy; the duties that we approach with a full understanding of their requirements and method of performance; the daily events so like each other as to be free from shock and strain; the smooth and at the same time effective alternation of toil and rest, thinking and performing—are not these repetitious experiences of daily life full of a serene satisfaction and comfort, if we only estimate them as we should? Let a few days of ordinary life be interrupted by unwonted experiences, even such as seem pleasurable in anticipation, and how glad we are to get back again to the accustomed rut! The sense of strain and confusion disappears when we resume our wonted routine, and we breathe a sigh of restful content as we take up the old round of familiar duties.

And still more, if the experiences that have broken in upon the monotony of life are of distressing or exacting sort—sickness, suspense, a trying ordeal of any kind—what grateful, what blessed relief to return to the dear everydayness of life! We wonder how we could ever have grumbled over it. How could it ever have seemed to us anything but the only serene and happy path for our feet to pursue?

The remedy for dissatisfaction with the routine of life seems to be simple enough—a temporary suspension of the routine, with all the special and unwonted strain that such a departure from one's accustomed habits implies. We have only to discover and rediscover thus in personal experience how dear the everydayness of life actually is in order to be weaned from that dissatisfaction and grumbling that are so unworthy and so unbecoming. By thus attaining the right view-point we shall get rid of the notion that there is anything regrettable, anything that ought to be changed, in God's appointment of routine as the normal condition of life. We shall see clearly that it is the very condition which is, on the whole, productive of the greatest amount of peace and happiness. Out of no other ordering of life could so much real and permanent happiness proceed.

And if the routine of life is the condition of its highest average of happiness, it is even more evidently the condition of life's highest average of achievement. In no other way than by performing the same kind of tasks over and over again, day after day, can the individual or the race accomplish the greatest amount of enduring work. This in itself should be an added cause for rejoicing in the monotonies of life. If we accomplish more by following the rut than in any other way, we ought to be glad that our appointed pathways fall into ruts. There is, then, still another satisfaction besides the peace and ease of the rut—the satisfaction of knowing that we are thus realizing our highest possibilities as workers, as contributors to the progress of the race.

How ungracious to grumble at the very wisest provision which God has made both for our happiness and our usefulness! Of all the paths that strike across the world, there is none, after all, so pleasant and so profitable as the commonplace rut. Abolish it and you will have a world full of confused, erratic, unhappy, wandering, ineffectual men and women—a human chaos. Blessed indeed are the habitual things, the things that regulate conduct and concentrate effort, and fill our days with that quiet, lasting happiness which is the most precious heritage of human experience.—JAMES BUCKHAM, in *Christian Work and Evangelist*.

TWO TRUTHS

"Darling," he said, "I never meant To hurt you;" and his eyes were wet. "I would not hurt you for the world; Am I to blame if I forget?"

"Forgive my selfish tears!" she cried, "Forgive! I knew that it was not Because you meant to hurt me, sweet—I knew it was that you forgot!"

But all the same, deep in her heart, Rankled this thought, and rankles yet—

"Where love is at its best, one loves So much that he cannot forget."

—Helen Hunt Jackson.

ARTISTIC WINDOW SEATS

JEANNETTE M. DOUGHERTY.

NOTHING gives a more attractive appearance to a room than a window seat. So popular have these benches become that they are fitted into any space that can be made available for the purpose, whether in hall, parlor, library, dining-room, or chamber. Not only are they fastened in windows, but there are portable seats that may be carried from place to place, making either a cosy corner in a room or a low seat for a window. An ingenious young man utilized for this portable seat a polished shelf of a sideboard. The ends of the seat were upholstered and ornamented with brass-headed tacks.

A bay-window, or a projecting square window that gives a deep recess, is really the best for furnishing with a window seat. These benches have done much toward doing away with a gloomy hall. From being a cheerless entrance to be avoided, the hall has become the most inviting apartment in the house. The circular or square window with the stained glass, or, in absence of this, the mellow light through bright silk curtains, the bench heaped with gay cushions, make a comfortable and frequently sought place. The children come here with their books and games, the young people for a tête-à-tête, the older folks for a quiet talk, for there is an exhilarating atmosphere in the glow and warmth of the corner that allures them. Sunshine, an open fire, rosy light through delicately tinted shades, are accessories of the window bench. The highest test of artistic furnishing is that it gives satisfaction—that it supplies a real need, adding not only to the outward comfort, but uplifting by its ministry to the esthetic desire. The benches are sometimes placed against the stairway and upon the landing if there is a deep window or sufficient space for the purpose.

The apartments of young people are scarcely considered furnished without an attractive window seat. The later style is simply a bench corresponding with the wood and finish of the room. The seat is not upholstered, but is left without cover, as the polished wood makes the most effective

setting for pretty pillows. However, some prefer covering the top of the seat with a pad or long cushion made of corduroy, leather, tapestry, or denim. Frequently the bench is made as a deep box, the top being fastened with hinges. This gives a convenient receptacle for books and magazines.

An especially pleasing window seat was one in a large room used as a library that opened off from a small reception parlor. About one-half of the wall space on the south and west sides of the room formed an immense circular window; or rather several windows, with only a small space between them, combined to form the large bay-window. The seat followed the window all along both walls, and was fitted up with an upholstered seat and a great variety of cushions.

A cosy Oriental den in one home was made of an alcove in the hall. To the circular window was added a bench with plenty of pillows covered in India print squares. Curtains of India print were put at the windows. The walls were covered with Oriental goods, and portieres of the same hung at the open archway. A wrought-iron hanging lamp and a carved table of teak wood were placed at one side. From the round table, with its alcohol lamp and dainty china, was frequently served a refreshing cup of tea in this artistic corner.

Another pretty Oriental corner was made of a deep alcove in the parlor. Most of these city apartments have this alcove on the first floor, it being a part of the hall space. A couch just fitted into the recess. Above this on the wall, at the back and both ends, a portiere was stretched, the curtain being used lengthwise. Above this was a festoon of drapery and a cluster of banners, with fancy ornaments and Arab head. The high small window at the end was curtained in bright silk, and a Moorish figure was placed on the sill. Drapery was also used at one side of the archway. The rich colors of the Oriental goods and the row of gay cushions made a very captivating nook.

In a young girl's room seen recently was a beautiful home-made bench which formed a delightful feature in the furnishing of the apartment. The bench extended the entire width of the window and was finished with high ends which rested against the casing. The top was fitted with hinges, leaving the deep box of the bench to be used for books and papers. The window was a delightful one, being divided into a wide centre window and two narrow panels at each side, which gave to it a decorative effect. Its beauty was enhanced by the delicate home-made curtains of cream-colored flannel. The room was a large, square one papered in an electric blue in-grain paper with frieze and ceiling in blue and white of all-over design. The woodwork was oak, and the window bench corresponded with this finish. A large rug of blue, enlivened with a touch of old rose and cream, covered the polished floor. The furniture, dresser, low rocker, desk and Roman stool were of curly maple. The white enamel bed was dressed in one of the new fancy spreads, made of heavy white net over turquoise. On the cover above the deep flounce was an applique border of blue cretonne. The long scarf for the head of the bed was decorated in the same way, both being finished with narrow insertion and edge of Renaissance. The dresser-scarf of sheer white Swiss, with lace-edged ruffle, was put over blue, and was in keeping with the other dainty appointments. College banners and pennants, pictures and ornaments, gave also their brightening touch to this charming apartment.

Chicago, Ill.

BOYS AND GIRLS

WHAT WAS FORGOTTEN

EMILY often said to her dearest friend, Susy Perkins, that she hated only one thing in the world worse than Colburn's Mental Arithmetic, and that was tiers. Susy did not wear tiers, and she privately thought that Emily's were rather pretty, especially the one with red edging on the ruffles; but she did not want to seem unsympathetic, and so she agreed that it was "too bad" to have to wear them. Emily's grandmother did not think so; she said that tiers and mental arithmetic were both good for little girls, and Emily had a fresh apron and a new lesson every day.

It happened one bright June morning that Grandma Mason got Emily ready for school rather in a hurry. There was a new pink dress to be buttoned, and its sash to be tied; the shining hair was parted and arranged in two braids, each with its pink bow. Emily was very quiet while Grandma worked over her, but to herself she whispered, again and again:

"Grandma has forgotten my tier! Oh, she has forgotten my tier!"

"Run along, dear, and be a good girl," said Grandma at last, and Emily scampered downstairs and out to the gate, where Susy was waiting.

"Hurry up!" she said, and they were trotting steadily along when Grandma's head appeared at the front door, and Grandma's voice called, "Emily! Emily!"

Emily hesitated. The pink dress was very pretty—and she knew it was the day for the tier with red trimming. She hated that one worst of all!

"Em-i-lee!" came the voice again.

Emily dropped on her knees among the bushes by the roadside. "Get down here, Susy," she whispered. "Pretend we don't hear! It's my tier Grandma's calling me for! She forgot it."

They waited a few minutes, feeling very guilty, but Grandma did not call again, and they started on. It was a long walk to the brown schoolhouse—almost two miles—but the little girls were used to it and they found a great many things to see along the country roadsides.

When they had reached the raspberry thicket close to the schoolhouse, Susy stumbled and fell. "My!" she exclaimed, as she picked up her basket, "I hope I haven't spilled my custard! Why, Emily Mason!" she added, suddenly. "You haven't got your dinner!"

Emily sat down on the stone-wall behind her. "It was my dinner Grandma was calling me for!" she said, in a small voice.

It was much too late to walk back, and the children went gloomily into school. For half an hour Emily studied her mental arithmetic very hard. She knew the lesson then, and she whispered to Susy, who sat beside her, "There was a big custard in my basket!"

"And mine's spilled," Susy whispered back.

The morning passed slowly. Emily felt hungry at ten o'clock; at eleven she was almost ready to cry; at half-past

eleven the teacher was summoned to the door by a knock. She returned smiling. "I put your lunch basket beside your hat, Emily," she said. "You must have forgotten it, and Mrs. Mason has sent it to you by some one who drove past."

The custard did not taste as good that day as usual; Emily thought the trouble must be with her conscience. When she got home she told her grandmother all about it.

"My dear child, I'm surprised!" said Grandma Mason. "Disobedience! And, Emily," she added, gently, "the tier with red trimming is quite worn out! I used the front breadth for a duster this morning. You'll wear the one with knitted lace tomorrow."

And Emily did.—HANNAH G. FERNALD, in *Congregationalist*.

Patty Temple's Sweetening

IT was Saturday morning and raining. Did you ever hear of anything so dreadful? Patty Temple thought that she never had; for her Cousin Grace had promised to spend the day with her if it did not rain, and they had planned so many things to play. Patty's mamma had promised them a tea party out in the grape arbor, and now the naughty rain had spoiled it all. Patty drummed on the window, kicked at the foot-stool, and was so cross and ugly that at last mamma said:

"Patty, you may take your chair and sit out in the woodshed until you think you can bring in a sweeter temper. We are tired of such a sour little girl."

Patty went out in the wood-house, where she and Grace had planned to arrange two houses and play "come to see." It made her temper worse just to think about it. So she sat down, determined to pout all day long. There were barrels and boxes all along one side of the wood-house, and Patty had been told that she must never climb on them; but, after she had paused awhile, something seemed to whisper to her: "Patty, why don't you climb on that barrel in the centre and play that you are a queen on her throne? It will be such a nice play; and you have been so disappointed and mistreated, poor child!"

Patty sprang up willfully, and climbed up on the barrel. She was soon playing gayly, making believe that she was a queen and that all the barrels and boxes were her subjects, when all at once in went the floor of her throne, and down, down went Patty right into the barrel of molasses. The barrel was almost full; and, when Patty's feet touched the bottom, the molasses came up under her plump chin.

Her mamma came running when she heard the pitiful cries, and lifted a very sticky, tearful little girl out of the barrel. The pretty blue dress was ruined, and there was a great scratch across one of her cheeks.

All of the family joined in pitying and petting her, never once asking how she happened to be on the barrel; but at night, when mamma was tucking her up in bed, Patty threw both arms around her neck, and said, penitently: "Mamma, if I had not disobeyed you, I would not have fallen into the barrel. I'm so sorry

I disobeyed you; but, mamma, I b'lieve I've surely sweetened my temper for a whole year."—LULU LINTON, in *Household*.

—"Oh, my!" exclaimed a "fresh air," surveying a neatly spread table, as the family were being seated at the first meal after his arrival. "There's a plate an' a knife an' a fork an' a spoon for every one of us! Gee, whizz! Ain't we swell?"—*Deaconess Advocate*.

OUR DAISY CHAIN



Children of Rev. and Mrs. John W. Hatch

These pretty little "Daisies" live in Winterport, Maine, where their papa is pastor of the Methodist Episcopal Church. Winterport is a village situated on the banks of the beautiful Penobscot River, not very far from the ocean, and the children have the salt sea breezes all the time. Helen was five years old the day after Thanksgiving, and enjoyed a delightful birthday party at her grandpa's home, where all were invited to spend Thanksgiving. Master Paul was two years old last April, and, with his parents' consent, reads part of the Scripture lesson each morning at prayers. Sometimes his sister thinks it necessary to correct or aid him, and he at once shakes his finger at her and says, "Hush!" The other day he was trying to persuade Helen to play "sh-back" (horse) with him. She preferred to dress her dolls, but after a while said: "Well, I'll play just five minutes, and then you must be 'satisfied.'" He was.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson V

SUNDAY, FEBRUARY 1, 1903.

ACTS 17: 22-34.

PAUL AT ATHENS

I Preliminary

1. **GOLDEN TEXT:** *He preached unto them Jesus and the resurrection.* — Acts 17: 18.

2. **DATE:** A. D. 51.

3. **PLACE:** Athens, in Greece.

4. **CONNECTION:** After leaving Berea Paul went to Athens, where, while waiting for his companions to rejoin him, and observing the customs of this metropolis of art and philosophy, his heart was deeply stirred at the numerous emblems of false worship and the prevailing ignorance of the true God. He gave utterance to his views in the Jewish synagogue and the public market-place. Attracting the notice of certain Stoics and Epicureans, he was invited to ascend the steps to the Areopagus, and there make use of his opportunity to unfold his novel ideas.

5. **HOME READINGS:** Monday — Acts 17: 13-21. Tuesday — Acts 17: 22-34. Wednesday — Psa. 50: 1-16. Thursday — Isa. 40: 18-26. Friday — Rom. 1: 16-25. Saturday — 2 Thess. 1: 1-12. Sunday — John 5: 24-30.

II Introductory

Whether a spirit of cynical levity, or that of respectful curiosity, inspired the philosophers who invited "the ugly little Jew" to set forth his religious views before them in the highest court of Athens, cannot be determined. Socrates had plead his cause on this same rostrum, but a greater than Socrates now held their attention. Around him was an intellectual peerage representing probably the highest culture that the world then knew; but Paul appears to have felt no tremor at being arraigned before it. All personal feelings were submerged in the thought of the grandeur of his opportunity. His eyes had been busy as he walked the streets. Religious feeling, he had observed, was not lacking among these Athenians; rather it was misdirected, or dissipated at too many shrines. Each god had its altar, and lest there might be one overlooked and unplaced, they had provided worship even for this unknown deity. It was on this fact that the apostle seized: "Athenians," he said, "I perceive in you an over-carefulness in matters of religion. For, in studying your objects of devotion, I have come across an altar inscribed, 'To the Unknown God.' This is the very Being whom I am anxious to declare to you. No temple can contain Him, seeing that He is Lord of heaven and earth, the Creator of the universe and of all things in it. Nor is He dependent upon human service, for it is He that giveth to all life, and breath, and all things. Of one blood hath He made all nations of mankind, ordaining to each 'the appointed seasons of their existence and the bounds of their habitation'; exciting within them the desire to seek if haply they might find Him, though, in truth, He is not remote, but near; in Him we live, move, exist, or, to quote from one of your poets, 'we are also His offspring.' If this be so, if we are really of His essence, we ought not to regard Him as like unto gold, or silver, or stone, the work of men's hands. In past ages," he continued,

"God has overlooked or condoned this ignorance of His true nature, but now that He has revealed Himself and is no longer unknown, He calls upon all men to repent; and He has appointed a day of judgment in which He will judge the world on righteous principles by One whom He hath ordained — even by that Jesus whose resurrection from the dead is the assurance that God will keep His promise."

The respectful attention which had thus far been accorded by the hearers was interrupted by this allusion to the resurrection. Some openly mocked Paul and his doctrines; others told him they would give him another hearing. Some good, however, resulted: Dionysius the Areopagite, a woman named Damaris, and a few others accepted the teaching and "believed."

III Expository

22. **Paul stood in the midst of Mars' hill** (R. V., "of the Areopagus") — in Athens, on the west Acropolis and some sixty feet above the valley. Here the court of the Areopagus was wont to convene — a tribunal which existed before the days of Solon. The place itself was an open amphitheatre, with stone seats arranged in tiers. On this occasion there was probably no formal arraignment of Paul — simply the gratification of curiosity on the part of certain Stoic and Epicurean philosophers who had heard him discourse in the market-place below, and who invited him up the rock-hewn steps that they might hear in quiet what he had to say. Ye men of Athens — "the dignified appellation used by all their orators" (Alford). I perceive that in all things ye are too superstitious (R. V., "in all things I perceive that ye are somewhat superstitious") — "very religious" (American revisers). They overdid the thing. The city was full of idols. It was a current saying that it was easier to find a god there than a man. Paul shows his wonderful tact in grounding his argument, not on the law and the prophets, but starting it "from one of their altars, conquering them by their own maxims" (Chrysostom).

23. **As I . . . beheld your devotions** — R. V., "observed the objects of your worship." An altar . . . To the (R. V., "an") Unknown God — "a voiceless but thrilling confession of the incompetency of the human reason to arrive at satisfying conclusions about God, and a solemn, though perhaps unconscious, prayer to the true God for a revelation from on high" (Howson). Whom therefore ye ignorantly worship, etc. (R. V., "What therefore ye worship in ignorance, this set I forth unto you"). — "Paul speaks of the Divinity of whom they confessed themselves ignorant. He commends their reverential spirit while he shows its misdirection" (Alford).

24. **God (R. V., "the God") that made the world, etc.** — a truth novel to some of his hearers, who believed in the eternity of matter. Dwelleth not in temples made with hands. — "Commentators call attention to the remarkable reminiscence of the dying speech of Stephen, which Saul must have listened to, and which so powerfully influenced his future life: 'Howbeit the Most High dwelleth not in houses made with hands' (Acts 7: 48, 49). These words, uttered in full view of the magnificent fane of the gods of Athens, must have rung with a strange emphasis on the ears of the listening assemblage" (Revision Commentary).

25. **Neither is worshiped with men's hands** (R. V., "neither is he served by

men's hands"). — "Paul's words were the outcome of a mind steeped in the spirit of the prophets, who insisted that the God of Israel was not to be worshiped with sacrifice and incense, but with a pure, noble life" (Revision Commentary). As though he needed. — "Surely He who imparts all life and supplies all wants is not so poor as to need the service weak, sick, frail mortals seek of each other" (Cowles). Giveth to all life, etc. — "He rolls the mighty planets, molds the gathering dew-drops, and is still the source of the world's life" (Jones).

26. **And hath made of one blood all nations** (R. V., "and he hath made of one every nation of men"). — A definite assertion that God created the whole human race from one common stock. "The prevailing idea among heathen nations was that different peoples owed their origin to different ancestors, either themselves deities or under the protection of some deity. The Athenians, for instance, believed that they were sprung from the soil of Attica. The belief that all peoples sprang from one common ancestor Paul knew would do much to eradicate the notion that there were 'many gods' — would assist much in the reception of the truth that there was but one God. Besides this, Paul probably had in his mind the prejudice with which these haughty Greeks viewed him as a Hebrew, a member of a despised Oriental race" (Revision Commentary). Hath determined the times before appointed (R. V., "having determined their appointed seasons") — "the seasons which make this earth a fitting abode" (Cambridge Bible).

27. **That they should seek the Lord** (R. V., "should seek God"). — "Creation and providence were meant to teach this lesson. Man is created a social being to form into peoples and nations, that he may organically adore the God of all" (Whedon). If haply they might feel after him. — "The Greek word denotes the action of one blind who gropes after what he desires to find" (Schaff). Not far from every one of us — as to place. "In one sense the sun is ninety millions of miles distant; in another, it is nearer to us than any created object. Its beams pierce our frame, its light enters the eye, its warmth penetrates the body. So while God may be said to be infinitely distant, there is a sense in which He permeates us" (Jones).

28. **In him we live, etc.** — "We are from God; our lives are sustained by God. We are surrounded by His laws and sustained by His power. Much more is this true of our spiritual life" (Peloubet). Certain of

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run-down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

your own poets have said — Aratus, of Tarsus, and Cleanthes, a disciple of Zeno.

29. We ought not to think. — "The things which man makes with his human fingers and human brain cannot be supposed capable of making man and giving him these fingers and this brain" (Cowles). Like unto gold or silver or stone. — "Paul especially alludes to those masterpieces of sculpture in ivory, gold and marble, which were standing near him on the Areopagus and in the varied temples and shrines of Athens the Religious" (Schaff).

30. The times of this ignorance God winked at (R. V., "overlooked"). — "God had allowed those ages of ignorance to pass by without any special revelation, and had sent no express messenger to declare His will to them. He had left them alone to the teachings of nature and the promptings of conscience; but now the time of forbearance was over, and He called men to repentance. Alford remarks that in the word 'overlooked' 'lie treasures of mercy for those who lived in the times of ignorance'" (Revision Commentary). But now — in this new dispensation. Commandeth all men everywhere to repent. (R. V., "commandeth men that they should all everywhere repent"). — "Strange word! In their wisdom they had never found out its meaning. In all their philosophy they had not learned to abhor sin" (Revision Commentary).

31. Because (R. V., "inasmuch as") he hath appointed a day . . . judge the world. — "The language certainly implies a definite and fixed occasion of judgment in the future" (Abbott). "Paul's reference to the judgment was apt, on the Areopagus, where judicial sentences were wont to be announced" (Bengel). By that man (R. V., "by the man"). — "Because Jesus was a man, and can feel for all the temptations of man, God has ordained Him judge (John 5: 27)" (Hurlbut). In that he hath raised him from the dead. — "The resurrection of Jesus confirmed the truth of the general judgment. Just what use the apostle intended to make of the doctrine of the resurrection we do not know. It is probable, however, that he intended the reference to convey the idea of the general resurrection of all men (verse 18), from which it would follow that all would be judged. The mention of the resurrection was the occasion of a general stir among the audience, which interrupted the further progress of the address" (Revision Commentary).

Up to a certain point in this high view of the Supreme Being the philosophers of the Garden (Epicureans) as well as of the Porch (Stoics) might listen with wonder and admiration. It soared, indeed, high above the vulgar religion; and in the lofty and serene Deity who disdained to dwell in the earthly temple and needed nothing from the hand of man, the Epicurean might almost suppose that he heard the language of his own teacher. But the next sentence, which asserted the providence of God as the active creative agency — as the conservative, the ruling, the ordaining principle — annihilated at once the atomic theory and the government of blind chance to which Epicurus ascribed the origin and preservation of the universe" (Millman).

32-34. Some mocked — probably the followers of Epicurus. Others said, we will hear thee again of this matter (R. V., "concerning this yet again") — probably the followers of Zeno. So Paul departed (R. V., "thus Paul went out") from among them. — No subsequent mention is made of Athens by the apostle in his epistles, and no epistle was addressed to that city. Certain clave to him. — The names of two are given, but we know nothing, with certainty, about them. "The city

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble, and Never Suspect It.

To Prove what the Great Kidney Remedy, Swamp-Root, will Do for YOU, every Reader of ZION'S HERALD may Have a Sample Bottle sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys; but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood — that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well, they will help all the other organs to health. A trial will convince any one.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and, if permitted to continue, much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day, and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints, and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle, and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take, and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores anywhere. Don't make

EDITORIAL NOTE. — You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives, to the great curative powers of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in ZION'S HERALD.

was one of the last of the great European centres to accept Christianity. Even after the days of Constantine the Great, Athens was the rallying-point of the dying Pagan party, the last home of the old schools of heathen philosophy" (Revision Commentary).

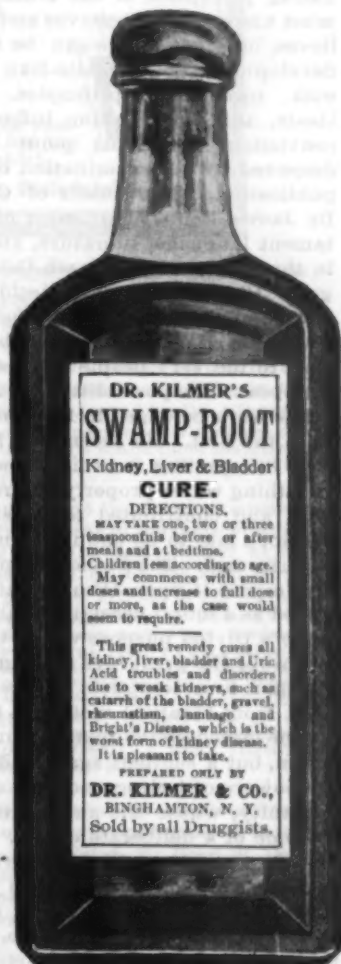
IV Illustrative

1. A popular novelist has represented a thoughtful child who, when lying awake at night and listening to the roar and murmur of the waves, would ask, "What are the waves saying?" It is the question of all men, What are the far mountain tops saying? What is the vault of heaven saying? What do morning and evening and the rush of time, and growth, and decay, and distances, and vast solitudes say? All that thrills the spirit and fills it with awe, all that penetrates it with unutterable sadness and stirs restless yearning, is a call to seek God (Leckie).

2. As the painter transcends his loftiest work, as the sculptor is higher than his grandest embodiment of thought in marble, as the poet is higher than his highest imagination and profounder than his deepest insight, so the Creator of heaven and earth is greater than the highest outcome of His labor (Professor Dallinger).

3. Do not trust a future repentance, my brother. I know that the mercy of God is boundless. I know that a man swept down that great Niagara, if before his little skiff tilts over into the awful rapids he can make one great bound with all his strength and reach the solid ground, perchance he may be saved. It is an awful risk to run. A moment's miscalculation, and skiff and voyager alike are whelming in the great chaos below, and come up mangled into nothing far yonder upon the white turbulent foam (MacLaren).

Scrofula, with its swollen glands, running sores, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.



(Swamp-Root is pleasant to take.)

any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

OUR BOOK TABLE

The Death of Christ: Its Place and Interpretation in the New Testament. By James Denney, D. D. A. C. Armstrong & Son: New York.

Bishop Foster well says that "faith would acquire a higher value and obedience a nobler quality were they sustained and enforced by reason and understanding of their grounds." Emotional impulses, frequently predominant, have their place, but they are merely incidental in comparison with a clear and discriminating perception of the truth. The soul must know what it believes and why it believes, otherwise there can be no genuine development of granite-like character with unyielding principles, enlarging ideals, and commanding influence. Our convictions upon this point have been deepened by an examination of a recent publication, "The Death of Christ," by Dr. James Denney, professor of New Testament language, literature, and theology in the United Free Church College, Glasgow. Christ deliberately decided upon a course of conduct which He fully realized would set Him in irreconcilable antagonism to the very people to whom He was to appeal. The possibility of a tragic issue to His work belonged to His consciousness from the first. He reconciled Himself to it by interpreting it as indispensable — as something which properly entered into His work and contributed to its success. It was not a fate to be endured, but an act to be performed. The Father did not arbitrarily impose it upon Him. Death was involved as a moral necessity in the working out of a Divine purpose which Christ had, because of His great love for humanity, undertaken to accomplish. Father and Son acted from identical motives. Christ was not the mere passive instrument of a Sovereign, but a sentient agent endowed with the powers of feeling and will common to humanity, whose life and death were the outcome of a deliberate choice. His individuality and free will are clearly brought out in His prayer in the Garden just before His arrest and trial. There can be no greater proof of love than a free-will yielding of one's life for another either in instantaneous death or a lifetime of service. This is the central thought in the life and death of Christ. To give His life as a ransom for many was the very soul of His vocation. He established at the cost of His own life the new covenant, the new religious relation between God and man which has the forgiveness of sins as its fundamental benefit. Consequently, whatever we owe as sinners to the love of God we owe to the death of Christ. In a very vital sense He stands between God and man. The strongest argument that can be employed to win loyal disciples to this Christ is to exhibit His great love for humanity as revealed in His conscious, voluntary choice of a life of poverty and a shameful death, as a part of God's plan for redeeming a lost race.

The Jewish Encyclopedia. Vol. III. Isidore Singer, Ph. D., Managing Editor. Funk & Wagnall Co.: New York and London. Complete in twelve volumes. Price, \$6 per volume.

We are pleased to note that Volume III of this great publication of twelve volumes is a worthy companion of Vols. I and II, already noted in these columns. There are at present engaged upon it more than six hundred of the world's leading Jewish and non-Jewish scholars. The complete work will cost nearly three-quarters of a million dollars. The encyclopedia is colossal in its scope. Judaism has no local and temporal boundaries. It is wedged into the history of all the peoples of the world with its historical life reaching back to times in which none of the modern nations existed, and

whose life and institutions can be ascertained only with difficulty. To trace the development of this people in all their wanderings and intertwinings with other peoples and to furnish concise and reliable information concerning Jewish life, literature, thought, and achievements during a period of three thousand years, is the purpose of this publication. The fact that Funk & Wagnall are the publishers is a guarantee that the work will be thoroughly done. Isidore Singer, the managing editor, is an enthusiast. He has spent many years getting this enterprise under way, and has at last surrounded himself with a corps of associates who have caught the inspiration of his ideal and are zealously co-operating in working out the practical details. We commend the encyclopedia to our readers as an immense storehouse of carefully-garnered information about the Jewish race.

Electricity and Its Similitudes. By C. H. Tyndall. Fleming H. Revell Co.: New York, Chicago and London. Price, \$1.

As the author talks about electricity he points out the moral and spiritual significance of the scientific facts he discusses. He has discovered a new mine of material for illustrative purposes which he uses with rare facility and effectiveness. The book will be greatly appreciated by preachers and teachers who are eager to find new ways of presenting religious truths.

By Order of the Prophet. By Alfred H. Henry. Fleming H. Revell Co.: Chicago, New York, and London. Price, \$1.50.

A second edition of this unique story has just been published. It merits the popularity which it has gained. Beginning with the proselyting movement in England, the author traces the life of a sweet English girl who had given to the Mormon missionary her love and her life. At this time it had not been decreed that plural marriage was to be a basic principle of the church. Later, when Brigham Young issued his famous "revelation" commanding that all true Mormons must consent to and practice polygamy, the blow fell upon this woman with crushing force. The tragedy of the heart, the degradation of true manhood, the blight of polygamy, yield tribute to this novel, which in the aggregate is a wonderfully true interpretation of its time and of the people of that time. True to history, founded upon actual incident, free from bitterness or criticism, the book is a valuable contribution to the literature of the making of the West. Mr. Henry, the author, is a minister of the Methodist Episcopal Church, and at present is located at Butte, Montana. For five years he occupied the pulpit of one of the most important churches in Salt Lake City, during which time he gathered the materials for this story, and made a special study of the early history of the Mormons.

Accounting and Business Practice. By John H. Moore and George W. Miner. Ginn & Co.: Boston. Price, \$1.40.

"Accounting and Business Practice" is a thorough, practical, and comprehensive text for the use of teachers and students of bookkeeping. It is intended for use in high schools, private schools, and all institutions where accounting is taught, and is well adapted for teaching by correspondence. Attractive blank books and business forms accompany the text. The work is arranged in the following general divisions: *Introductory*, presenting a series of definite lessons for beginners embracing lesson outlines, exercises for class drills, two brief sets in elementary accounting, and two sets for business practice. *Intermediate*, presenting the subject of drafts, three sets of more advanced business practice, introducing the use of special columns, and auxiliary ledgers. *Ad-*

vanced, containing three sets: single entry, corporation accounting (a set on manufacturing), and banking. The chief value of the book is that it adapts itself readily to the requirements of classes in schools of all kinds.

The Seven Cardinal Virtues. By Rev. James Stalker, D. D. American Tract Society: New York. Price, 75 cents.

Wisdom, courage, temperance, justice, faith, hope and love are the seven cardinal virtues discussed by this illuminating and inspiring preacher and writer. He has an exceedingly pleasing way of opening up these inexhaustible subjects. A strongly marked classical flavor is given to the essays by references to the ancient origin of the idea of cardinal virtues, its presence in the writings of Plato and Aristotle, and the influence of the Greek philosophy upon the Christian Fathers while they were building the fundamental dogmas of the church.

The Christian Point of View. By George William Knox, Arthur Cushman McGiffert and Francis Brown. Charles Scribner's Sons: New York.

These addresses were delivered at the Union Theological Seminary, New York, within one academic year. It appeared that, without pre-arrangement, they were closely related in theme and attitude. With variety and even divergence they agree in laying supreme emphasis on Jesus Christ as the source, standard, guide and authority in Christian knowledge in the Christian life. Jesus Christ is presented in them all as affording the distinctively Christian point of view. They are now published by request.

The Story of a Living Temple. By Frederick M. Rossiter and Mary Henry Rossiter. Fleming H. Revell Co.: Chicago, New York and Toronto. Price, \$1.

The human body is the "living temple" which is so well described. Every part of its wonderful mechanism is personified or idealized in such a way that old and young will read the story with keen delight. The method of treatment is such that the reader is not reminded of physiology, anatomy or hygiene. On the contrary, he thinks he is reading about a veritable palace in fairy-

Did You Ever Know That Improper Food often Causes the Liquor Habit?

It's a great proposition to get rid of a taste for liquor by changing food.

"About three years ago," writes a man from Lowry City, Mo., "my appetite failed me and my food disagreed with me. I got weak and nervous, and felt dull and entirely unfit for business; then like a fool I went to taking liquor to stimulate an appetite. For a time that seemed to help, and I congratulated myself on finding so simple a remedy. But, alas! I had to take more and more all the time, until I got so that I could not get along without the whiskey, and I was in a pitiable condition.

"I tried to quit, but that seemed impossible, as I needed nourishment and my stomach rejected food, and the more whiskey I drank the worse I got. I kept fighting this battle for more than two years, and almost gave up all hope.

"I noticed an advertisement of Grape-Nuts in the paper, and concluded to try it. I found I could eat Grape-Nuts with a relish, and it was the first food that I found nourished me in a long time. Soon my stomach trouble stopped, my appetite increased, the craving thirst relaxed until all desire for drink was gone. I have used Grape-Nuts constantly for over a year, and I am now strong and robust, entirely cured from drink, and able to work hard every day. My gratitude for Grape-Nuts is unspeakable, as it saved my life and reputation." Name given by Postum Co., Battle Creek, Mich.

land; and yet it is soundly scientific — just the book to give to a growing and inquiring boy or girl.

When Jesus was Here among Men. By Nellie Luther Helm. Fleming H. Revell Co.: Chicago, New York and London. Price, \$1.

We have here another addition to the already numerous books in which the events of the life of Christ are worked up in semi-fiction form. The popularity of such publications is one of the most encouraging signs of the times in religious matters. It indicates a growing elevation of Christ himself in the thought of men, and a turning away from the study of mere forms and doctrines. The production under consideration is in narrative form, and gives the events of Jesus' life consecutively as far as they can be determined, and is interesting, even without the love story element which is supposed to be essential.

The Blood of the Nation. A Study of the Decay of Races Through the Survival of the Unfit. By David Starr Jordan. American Unitarian Association: Boston. Price, 40 cents.

Dr. Jordan discusses two propositions: 1. The blood of a nation determines its history; 2. The history of a nation determines its blood. His masterful powers of penetration and analysis find full play in discussing and reconciling these subjects. He goes to the very heart of the problem of heredity, and lays bare the hidden causes of race degeneration, and the consequences of the survival of the unfit. As usual, his style is pungent and thought-provoking.

The Ruling Quality. By Herbert Willett. Fleming H. Revell Co.: New York, Chicago and London. Price, 35 cents.

Faith as the ruling quality of life is the theme discussed. It is capacity of trust, power to believe in things, and to acquiesce in the view that the events of human life are not the products of chance, but are rooted in eternal purposes. Although consisting of only 62 pages, this little book contains much material which can be very profitably elaborated into inspiring sermons or essays. It gives a new view of faith in general, and will be helpful to all classes of readers.

A Few More Words. By William Garrison Brownling. A. V. Haight: Poughkeepsie, N. Y. Price, 50 cents.

The author is a member of the New York Conference, which he joined in 1848. In a previous publication, "Grace Magnified," he gives his autobiography, in which he discusses history, political economy, theology and religious experience. He now appears with "A Few More Words" bearing on the same general subject, which is designed largely to correct some of the errors of the first production, and also to give the author a further opportunity to express his opinions about church polity and doctrine. He talks about many things, and what he says is quite interesting. Numerous readers will sympathize with him in this utterance: "One cannot live in this world with eyes and ears open without having thoughts that will struggle for expression." The book, therefore, contains the thoughts of a veteran preacher who, although now without a congregation, hopes to deliver his message through the means of the printed page.

The March of Christ Down the Centuries. By Rev. W. F. Crafts. Ph. D. International Reform Bureau: Washington, D. C.

Those who desire to find the basis for a true and conquering sociology should study



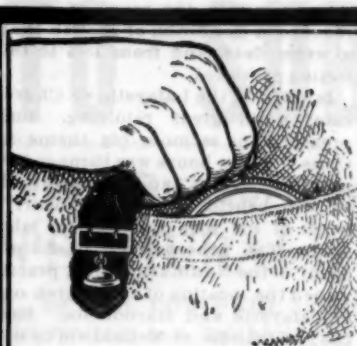
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this little book carefully. It deals with principles and facts of deep interest to every potential or actual reformer. With noteworthy skill the author shows how Christ has been the great humanitarian force in the Christian centuries, and that in the application of His teachings to all departments of life lies the solution of all religious, social and economic problems.

Magazines

— Under the general heading, "Civic Progress," the *Chautauquan* for January gives three papers bearing on reforms in the administration of cities. They are: "How the Chicago City Council was Regenerated," by George C. Sykes; "The Harrisburg Achievement," by J. Horace McFarland; "Making St. Louis a Better Place to Live In," Mrs. Louis Marion McCall. Frederick Austin Ogg discusses "Russia's Quest of the Pacific," and Isabel F. Hapgood conducts a reading journey "Up the Volga." Benjamin A. Heydrick gives practical suggestions for speakers, in "Spoken Discourse." Rho Flak Zueblin writes on "Economics of the Arts and Crafts Movement." Two good stories appear under the heading, "Stories of Heroic Living," which should be read by all who think their lot is unusually hard. (*Chautauqua Press*: Springfield, O.)

— The most noteworthy feature of the *Missionary Review* for January is the table giving the "Missionary Statistics of the World," prepared by D. L. Leonard. The leading articles are: "The Black Fellows of Australia," J. Taylor Hamilton; "Aborigines of India: the Gonds," George K. Gilder; "Great Statesmen in the Witness Box," Belle M. Brain; "Christianity in Ancient Rome and Modern India," J. Murray Mitchell; "Into the Heart of Africa," De Witt C. Snyder. (*Funk & Wagnalls Co.*: New York and London.)

— The *Popular Science Monthly* for January contains papers on "The Missouri Botanical Garden," Prof. William Trelease; "The Saving of Vanishing Data," Alfred C. Haddon; "America's Distrust of the Immigrant," A. J. McLaughlin; "Variation in Man and Woman," Havelock Ellis; "The Engineering Mind," J. C. Sutherland; "Postgraduate Degrees in Absentia," Dr. A. L. Benedict; and "Mendel's Law," W. J. Spillman. (*The Science Press*: New York.)

— All church people will be interested in the series of articles in the *Woman's Home Companion*, which deals with "The Great Movements which are Making the World Satter." The first article in this series, dealing with "The Great Work of the Presbyterian Church of America," appears in the January number.

— "The Promise of the Present Efforts to reach the Submerged Masses," by Frederick W. Farrar, Dean of Canterbury, is the opening article in the *Homiletic Review* for January. Immediately following it is one on "Hindrances to Revivals," by the late Joseph Cook, LL. D. Among the representative sermons are two of

special importance: "Does it Matter What we Believe?" by R. F. Horton, of London, and "Labor's War upon Labor, with a Plea for the Poor and Weak," by Dr. Newell Dwight Hillis. The "Astounding Allegations of a Scientist Respecting the Birth of Jesus," by Dr. Stucken-berg, is of special importance, as it shows the falsity of Prof. Haeckel's scandalous assertions upon this vital subject. (*Funk & Wagnalls Co.*: New York and London.)

— The November and December numbers of *Records of the Past* appear in the same wrapper, thus indicating that the delay caused by the illness of the assistant editor has been partly made up. The principal articles in the November number are: "John Wesley Powell," by Rev. Henry Mason Baum; and "The Behistun Inscription," by General Henry C. Rawlinson. In the December number are: "Pueblo and Cliff Dwellers of the Southwest," Rev. Henry Mason Baum; "The Chaldean Account of the Deluge," George Smith; "Translation of the Deluge Tablet (XI) and Biblical References," Prof. Paul Haupt and Rev. C. J. Ball. (*Records of the Past*: Washington, D. C.)

In these days of specialized efforts a firm's claim for distinction must go further to obtain consideration. E. P. Frink, 551 Pearl St., New York, Manufacturer of Reflectors, has made that industry his special study for over forty years. The business was started in 1837 and has kept step with every development in lighting from oil to electricity; and in advance of all others in the manufacture of reflecting fixtures for the economical use of light. The trade generally appreciates the progressiveness of this house which is evidenced by the continued growth of the business. This firm's products are made of the very best material lined with silvered corrugated, mirror glass or opal, and only expert, competent workmen are employed. Lighting a Church or Public Hall is not an easy task, but those who have entrusted the contract to Frink have been relieved from all anxiety, as when their recommendations are followed, success is assured. Over 20,000 lighting contracts for Churches and Public Buildings have been successfully handled by them. As the energy of their establishment is guided by wide experience, we can safely predict that whatever lighting problems are offered will be solved to the satisfaction of the intending purchasers. "Frink" Reflectors are well known, having received highest awards wherever exhibited. They are fully described in a catalogue which should be in the hands of every committee. A request to the above address will bring a copy together with suggestions and estimate on whatever lighting proposition you may have in hand. — *Am. Archt. & Bldg. News.*

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Semi-Centennial of Lafayette St. Church, Salem

The semi-centennial of the dedication of Lafayette St. Methodist Episcopal Church, Salem, was appropriately observed by an eight days' celebration, Jan. 4 to 11. On Sunday, Jan. 4, the pastor, Rev. Charles Tilton, preached a historical sermon, and in the evening Presiding Elder Thorndike preached eloquently from Phil. 1: 21. Rev. Dillon Bronson preached Monday evening from Luke 7: 19; Rev. Dr. Geo. S. Chadbourne, Thursday evening, from Numbers 13: 30; and Rev. Geo. A. Phinney, on Friday evening, from John 9: 4. Tuesday evening Hon. Matthew Robson gave interesting reminiscences of his early connection with the church, and Charles Glazier, an original member, also reviewed the former days.

A banquet was given Wednesday evening, at which nearly all the official members of both churches with their wives were present, together with a large gathering of members and friends. At the post-prandial exercises the pastor presided, and read letters of greeting from former pastors—Revs. Daniel Richards, John H. Mansfield, Daniel Dorchester, Geo. L. Collier, Daniel Steele, Geo. W. Mansfield, Wm. P. Ray, and Samuel L. Gracey, whose letter from China was especially interesting. Letters were also read from former Presiding Elder Knowles and former pastors of Wesley Church, Revs. W. H. Meredith and R. F. Holway. Rev. Wm. G. Seaman acted as toastmaster, and Rev. Dr. E. R. Thorndike, Rev. Dr. Joseph H. Mansfield, S. Freeman Chase, Matthew Robson and Charles Glazier made remarks. The Cecilia Orchestra furnished music throughout the evening. At the close the company sang most heartily, "Blest be the tie that binds," and every one felt that the "oneness of Methodism" in Salem was real and true.

Sunday, Jan. 11, opened with an old-fashioned love-feast led by the pastor. Bishop Mallaleu preached to a large congregation in the morning an instructive and inspiring sermon from the theme, "Fifty Wonderful Years." His text was Num. 23: 23 (l. c.): "What hath God wrought!" At 6:15 p. m. Rev. W. G. Seaman addressed the united Leagues of Wesley and Lafayette St. from John 7: 17; and at 7 o'clock Rev. Dr. W. T. Perrin preached an inspiring sermon from Luke 24: 49, upon "Power from on High." The Crafts Quartet, of Boston, which furnished excellent music on both Sundays, was assisted at the closing service by the Wesley Church choir. The decorations, furnished by a friend of the church, were very beautiful, including some original designs, illuminated with electric lights. Many said they were the finest ever seen in any church in Salem. Altogether the golden anniversary was an event of great interest, and the outlook for the future is hopeful and encouraging.

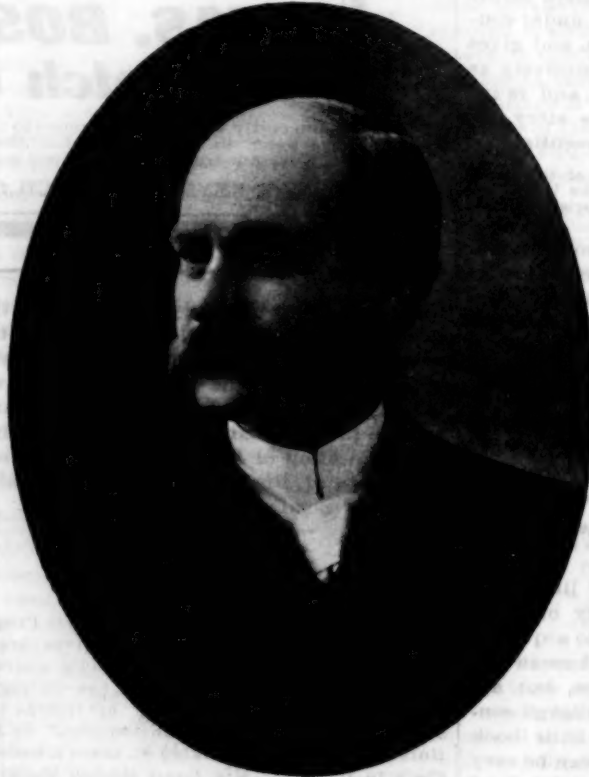
Historical Sketch

The first note of Methodism in Salem was sounded by Jesse Lee, who was invited to preach in the Tabernacle Church by the pastor, Joshua Spaulding, in 1790. He preached several times here, but at last objections by the members closed the churches against him and no house was opened to him. Ezekiel Cooper preached in Dr. Hopkins' Church in 1815. But the first real founder of Methodism in Salem was Samuel Berry, a baker by trade, who gathered a few Methodists together in a room on Sewall St. and held stated meetings with them. This was in 1815. He was not even a local preacher, but he preached the Gospel and Methodism from house to house as he sold his wares. Once when told that, excepting himself, his whole company could not pay for a pint of corn, he referred the sneering critic to the "handful of corn in the top of the mountain that should fill the whole earth."

Jesse Fillmore preached in Salem in 1818-'19 while pastor at Marblehead, and in 1822 was appointed to Salem. He was blessed with a great revival and built a church on Sewall St.; but the following eighteen years were years of most unhappy financial troubles for the Methodists, until, in 1841, N. S. Spaulding was appointed pastor, who, finding a class of thirty in charge of Samuel Berry, organized a new society. A gracious revival followed, and a new church was built on Union St. in 1843. Daniel Wise preached the dedication sermon. Within a year from the dedication 100 were added to the church. The church soon worked the

ground within the scope of its location and reached a condition of growth that demanded a wider field, and from 1848 to 1851 a restless feeling prevailed.

Jan. 6, 1853, the Lafayette St. Church was dedicated amid great rejoicing. Bishop Baker preached the sermon, his theme being, "The Cross." "The house was thronged with the best people of Salem," and the pastor, Rev. Luman Boyden, beheld with a glad heart the blessed fruits of his wise and earnest labors for two years. The generous aid of Edmund Smith, agent of the Naumkeag Mills, practically determined the location of the church on the corner of Lafayette and Harbor Sts. Samuel Berry, the real founder of Methodism in Salem, a man



REV. CHARLES TILTON

of iron will and sterling character, opposed the location, if not, indeed, the building of the church. He, however, finally yielded, and in a model speech and with a spirit to be commended, he said: "Brethren and Sisters, you know that I have been opposed to building a new church. I have already helped to build two Methodist churches in this city, and I am now an old man. If you build where the majority desire, it will greatly increase the distance from my house, and you know I have been decidedly opposed to the building of a church on Lafayette St. But I am convinced that if we build a new church we must be united, and I shall vote to build on Lafayette Street."

The lot was bought for \$2,500 and the church was built on a contract for \$3,750. The cornerstone was laid May 12, 1853. The women undertook the furnishing of the house, and by a fair, "in which there were no lotteries," realized \$500 for this purpose. Matthew Robson said in his reminiscences at the anniversary that "the church had been distinguished for its strong women more than its strong men—women who were gifted in prayer and testimony, and who 'had a mind to work' in every department of the church." Dr. Daniel Steele, a former pastor, pays a glowing tribute to the late Mrs. James F. Almy as a woman of rarest talent and spirit. When Mr. Boyden closed his pastorate the receipts for pew rents were \$250 per quarter. During all the time of this temporal advancement of the church a gracious revival spirit prevailed, and many were converted, among them the pastor's son.

Mr. Boyden's farewell sermon was the first heard in Salem by James F. Almy, who was destined to hold a very prominent place in Salem Methodism as well as in the business circles of the city. It was during the pastorate of Daniel Richards, in 1855, that Mr. Almy and Matthew Robson, another of the noble laymen of Methodism, came into the church. Two of Mr. Richards' converts—P. W. Peterson and Augustine Caldwell—became preachers.

The Annual Conference met in Salem in 1856, when that grand apostle of Methodist missions,

William Butler, was appointed to India. Abraham D. Merrill preceded Mr. Richards, and J. A. Adams succeeded him, each occupying the pulpit for only one year. A gracious revival occurred during the pastorate of Austin F. Herrick, also of John H. Mansfield. E. A. Manning came to Salem in the dark period of the war. In preaching his first sermon he said, among other reassuring things, that he expected the year might be one of disaster; "but, if it comes to the worst, I will share the lot of this people, and when our resources fail we will go together and dig clams for food."

Gershom F. Cox was appointed in 1862. His pastorate was characterized by a reorganization of the official board, the canceling of a floating indebtedness of \$2,500, and new and businesslike methods for meeting current expenses. Mr. Cox afterward took up his residence in Salem, and closed his life there.

The ministry of Loranus Crowell for three years, from 1864, was a marked success. Everybody loved him. Members were constantly added to the church. During his pastorate the church at Beverly was organized.

S. Freeman Chase, who afterward located and is now practicing dentistry in Newtonville, was pastor for two years.

Daniel Dorchester, appointed in 1869, brought many into the church, and it was during the prosperity of his pastorate that the second Methodist Church was organized. The location of the old church in Sewall St. was selected as the centre of population.

J. S. Whedon's pastorate was a marked success. His able sermons were attributed to his father. The young man relished the joke. A revival continued during the pastorate, resulting in large accessions. The church was also enlarged, remodeled and refurnished, including a new organ, at a total cost of more than \$9,000.

George L. Collier for three years (from 1875 to 1877 inclusive) was a successful and popular minister.

Daniel Steele did a work in Salem which no preceding pastor had done. He taught the people the wonderful and beautiful things of the Gospel, the rich culture of religion. There were many conversions during his pastorate.

George W. Mansfield followed Dr. Steele in 1880. He entered with great zeal upon the

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work. There were conversions, and some of the present influential members of the church were among the number. Mr. Mansfield retired by reason of nervous prostration near the close of his second year. During the absence of Mr. Mansfield the people determined to pay the debt of \$7,000 on the church, and pledges amounting to \$6,000 were secured, the Sunday-school and Mutual Aid Society assuming the rest. In two years the amount was all paid except \$400.

W. P. Ray was pastor from 1883 to '85, and the Conference Minutes record at this time the largest membership of this church at any time before or since. A further reference to the Minutes shows a steady decrease in membership from that time, notwithstanding the fact that within the last twenty years 577 have been reported on probation.

The pastors since 1885 have been S. L. Gracey, a popular man, elected to the Massachusetts legislature while pastor here, and now U. S. Consul in China; Geo. A. Phinney, who had a very successful pastorate; Geo. F. Eaton, under whose pastorate the church was thoroughly remodeled and repaired at a cost of \$12,000; Geo. S. Chadbourne, during whose pastorate the New England Conference held its second session in this church; Dillon Bronson, in whose second year a house and large lot of land was bought on Lafayette St. opposite the State Normal School about one mile from the church, with a view to erecting a church in that vicinity in the future. The house was remodeled for a parsonage, with a chapel on half the lower floor. A Sunday-school was organized for children under

ten years of age. The school now numbers 75 members. The total cost of this property was \$8,500. Subscriptions were taken to run for five years, and \$1,800 was paid during Mr. Bronson's pastorate and \$5,000 has been paid since. The balance — \$1,700 — has been assumed by Geo. W. Lane, who will receive the rent of the store under the church until the amount is liquidated. The church is at this time practically out of debt.

The unwritten history of this church, the thousands of souls converted, the names of humble but true saints unmentioned, the influence for righteousness, far transcends all that has been or can be written, but shall be revealed when all things are made known.

W. H. M. S.

On Wednesday, Jan. 7, at 10.30 A. M., there was assembled in People's Temple, Boston, a much larger number than is usually seen at the opening of a quarterly meeting. Mrs. J. M. Leonard, Conference president, invited Prof. Harriette J. Cooke to conduct the devotions. She read a passage of Scripture and offered prayer. After the singing of a hymn, the president expressed a great deal in a few words of New Year greeting. The treasurer's report showed that over \$1,000 had been sent to her from the six districts in the quarter just ended. The corresponding secretary, Mrs. Floyd, always has a report that means much to her hearers; especially helpful was this one in its comprehensive review of each district's work and the happy outlook for the future of the Conference. The report of the delegate to the National Convention in Kansas City was presented.

The remainder of the morning was devoted to a spiritual camp-fire, the "Fagots for a Missionary Fire" being furnished by the following: Mrs. Laura Olmstead, who spoke convincingly of the value, necessity and results of the W. H. M. S. Reading Circle; Mrs. Hyde, for "Systematic Giving," presented Bishop McCabe's valuable paper on "Tithing;" Dr. A. D. Bryant, with the papers in her hand, gave many excellent reasons for the presence in every home of *Woman's Home Missions*; Mrs. O. H. Durrell was delightfully happy in her description of

"A Model Auxiliary;" Mrs. Mary Fisk Park was both wise and winning in her brief remarks on the need of interesting and bringing the young people to a knowledge of Home Missions.

Dr. F. C. Haddock, of Lynn, gave at the noon hour a very thoughtful discourse on "The Dew of Inspiration."

At the afternoon session the pastor of the church, Rev. Dr. C. A. Crane, conducted the devotional exercises. Interesting reports were given — of the Young People's work by Mrs. Senter; the Supply department by Mrs. Barber; the Reading Circle by Miss Putnam; the Religious Periodical Bureau and Conference Headquarters by Miss Stratton; and the Mothers' Jewels by Mrs. Perkins.

The address of the afternoon was given by Mrs. Mary Fisk Park. To those to whom she came as a stranger she was welcome for the sake of her honored parents, and, to those who had met her, doubly so because she was herself. She insisted that she had no subject, but spoke, to the delight of her hearers, of the breadth and depth of Woman's Home Missions. She told of the first missionary meeting she remembered attending — one held in People's Temple, where her father, Gen. Clinton B. Fisk, of blessed memory, was the speaker. As the newly-appointed secretary of the Bureau of Immigration, that subject was especially dwelt on, and the homes in New York and Boston compared. The ever-interesting Watts de Peyster Home was spoken of, and the seventy dear little girls at Tivoli were brought close to many hearts. The needs of the Southern Homes were presented. Indeed, the whole field of home mis-

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onary endeavor was presented in a manner only possible to one as thoroughly conversant with its varied aspects as the speaker.

Mrs. Jacobs, as chairman of the Medical Mission committee, gave a most excellent report of the work in that busy corner of the vineyard. The daily clinics seem to be more and more appreciated, and the mothers' meetings are very well attended. The younger mothers readily accept modern American methods in the care of their little ones, "if there are not too many grandmothers." A well-deserved tribute was paid to Miss Nitti, the Italian nurse, in her manifold duties as interpreter, visitor, evangelist and nurse. It is hoped that the one thousand dollars' indebtedness remaining on this work will be paid in the next few months.

Miss Perry, for the Immigrants' Home committee, reported many interesting circumstances of the East Boston Home. In the last six months 2,629 lodgings have been provided. A whole world of events goes on there from week to week, and the tale was told of recent marriages, births, mumps, measles and deaths.

A reception to Mrs. Park was to be given on the succeeding day.

Mrs. Stanwood read, in a very pleasing manner, a charming story of her own composition, "The Reaching of Mrs. Palmer." It has been requested that this story be printed soon for wide distribution in W. H. M. S. circles.

Dr. Brady pronounced the benediction, which closed a memorable quarterly meeting.

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Rec. Sec.

Jubilee at Trinity Church, Worcester

On Jan. 9, Trinity Methodist Episcopal Church, Worcester, celebrated its deliverance from debt by an all-day jubilee and banquet in the evening. The day was biting cold outside, the streets and walks covered with ice, yet all day long the church was filled with earnest people; and the occasion will easily go down in the history of our denomination in the city as the great day for Trinity Church.

In the morning, under lead of Presiding Elder Perrin, there was a love-feast of old-time power and fervor. In the afternoon, Rev. G. W. King, pastor, presiding, there was an address of welcome by Mr. A. B. F. Kinney, with responses by Rev. Dr. V. A. Cooper and Rev. W. H. Thomas, former pastors, and Presiding Elders Mansfield and Knowles, and a formal address by Bishop Mallalieu. The local pastors assisted in the devotional services. Letters of regret were read from Revs. J. D. Pickles and R. F. Holway, former pastors.

At the close of the afternoon service a delightful gathering of the children took place. Dr. King explained that the children, who had done their part in raising the debt, should also have a part in the jubilee. Dr. Cooper gave a brief

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talk, which much interested the little people, and as they fled out to go home each child was given a box of chocolates.

Then followed a social hour until the evening exercises were commenced by the banquet, which was served by Reboli. This banquet, with the speeches which followed, was the climax of the day. The capacity of the vestries and all available space was taxed in order to seat the people, over 600 members of Trinity and invited guests being present. After ample justice had been done to the good things provided, Dr. King presented Mr. J. K. Greene, who acted as toastmaster for the evening. In his opening sentences he eulogized the "Blessing of Debt," and he made a good point of it, too. Then W. A. Warden spoke of the "Church of



REV. G. W. KING, PH. D.

our Fathers," confining his remarks to the history of Trinity Church. The society was first organized in February, 1834, and worshiped in the Town Hall. The first minister was Thomas Pickering. The speaker drew a graphic picture of the old first church in the meadow, which was dedicated in March, 1837, and cost \$4,150. Then in 1845 a new church was dedicated, this time on Park St., which cost, with land, \$11,800. He told how at this time a number of people drew off and formed Laurel St. Then others, in 1866, founded Webster Square. Again others, in 1867 formed Grace Church. He referred to the removal to the present site during the pastorate of Rev. C. N. Smith, and the struggles to build the present edifice. The story of the debt was told in the afternoon by Mr. Kinney in his splendid address of welcome. The lot cost \$25,000; the church building \$65,000. On the day of dedication, when Bishop Simpson was present, \$12,000 was subscribed, and the building was left with a debt of \$10,000, not touched by pledges. Then, in 1873, when the financial crash came and the pieces were picked up, the trustees found themselves with a debt of \$65,000, a depleted membership, and discouragement. Then came Dr. Cooper, and in one year \$35,000 was raised, and the property was saved. Mr. H. H. Houghton, who was to have responded to the toast, "Our Early Struggles," was unable to be present through illness. A most unique address was that given by Miss Katherine E. Smith on, "Our Helpmates, the Ladies," who brought out the fact that in the thirty-two years of the organization of the Ladies' Circle the sum of \$21,640 has been raised and paid by the ladies. She paid a fitting tribute to the social side of this great work.

After speeches recalling old times by Dr. Cooper and Dr. Perrin, Mr. C. A. King burned the mortgage, the people meanwhile singing with much feeling, "Praise God from whom all blessings flow." The next toast was by Mr. John Legg, on "Our Present Victory." This victory consists not only in paying this mortgage of \$18,500, but also in much spiritual as well as material prosperity, and in a united, aggressive church. His words found response in the great gathering, when he paid a fitting tribute to Dr. and Mrs. King. The last toast was on, "Our Future Expectation," and was responded to by H. D. Barber; and all present wished devoutly that his prophecy might come true, when he said: "It seems very likely that what has been deemed wise in these later years in other cities

will seem to be the duty of the hour here, and that a united Methodism will in the near future be able to come together to celebrate a Methodism freed from all debt. If such a plan as this shall be inaugurated, the duty of Trinity Church will seem to be very clear—to assist, as God shall prosper us, to bring about this very desirable result." During this day many good things were said. Dr. King said: "I have heard the following since I have been here: Of C. N. Smith the people said he built the church; of Bishop Mallalieu, he would not stay but a year; of V. A. Cooper, he paid the debt; of A. B. Kinney, he filled the church; of C. S. Rogers, people loved him; of W. T. Perrin, there was a revival; of W. H. Thomas, there was fine preaching; of J. D. Pickles, he was a popular preacher; of R. F. Holway, he was a friend beloved."

Dr. Thomas, taking up this succession of pastorate, said: "It is impossible that a church could be narrow-minded with such a fine succession of pastors, with such varied qualities and gifts as these men represented." Also: "I have an impression that none have more courage, and are more worthy of honor, than those who take the burden their progenitors started. When I came here, I found that band paying debts it did not incur."

Bishop Mallalieu: "I prophesy that your influence for good in Methodism will in the future far exceed the greatest influence you have exerted in the past. I sometimes think it does not hurt people to bear burdens, or to struggle. I find it to be true that where there are aspirations and where there are struggles and efforts, the people who have the aspirations and endure these struggles grow intellectually, morally, and spiritually."

Mr. A. B. F. Kinney: "Grand and glorious old Trinity! What can I say to thy departed heroes in this struggle who have gone to their reward before the day dawned they wished to see? Oh, that I could call back time in its flight for a quarter of a century, and place them before us. But I send you the good news, as you learn from your golden battlements on

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high to catch the first notes, to wait it still higher than this day of jubilee has come."

It is a sign of the very thorough manner in which this work has been done that the sum needed to cancel the mortgage — \$18,500 — was over-subscribed by about one thousand dollars. These subscriptions now covering three years will show shrinkage of less than two per cent. Also Trinity is pleased in the receipt of a bequest of \$1,000 by the will of Mrs. L. M. Boyden.

To Dr. King and his wife great credit is due for this splendid showing for the last five years. Dr. King has personally canvassed his membership for money, and Mrs. King has endeared herself to many friends, and both have given themselves devotedly to the work. Congratulations and good wishes to you, Dr. and Mrs. King!

H. H. P.

THE CONFERENCES

MAINE CONFERENCE

Lewiston District

Berlin, N. H. — The Sunday-school has an average attendance of 60, and has a Home Department. The League is doing finely. Recently 2 have been received on probation and 4 by letter, and 2 have left with letters. On the debt \$244 has been paid this year, and 91 per cent. of the apportionment for benevolences has been pledged. During Rev. Wm. Woods' pastorate of three years the net gain in membership has been 11. He received \$14 as a Christmas gift. His return for the fourth year was unanimously requested.

Scandinavian Mission. — Through the efforts of Bishop Mallalien and Rev. W. W. Ogier, the General Missionary Committee dealt more generously with this mission than hitherto. This greatly encourages them; and the Church Aid Society of our Conference is helping them pay the debt on the chapel. The Sunday-school numbers 25, and several have recently joined. An Epworth League chapter will soon be organized. All the members of the mission attend class and participate; and each family takes the church paper, and as many more are taken by other families. Think of it, you Yankee Methodists! Watch-night and Week of Prayer were observed. Rev. Albert M. Hanson is the popular pastor.

Gorham, N. H. — The congregations have not been better for years, notwithstanding the removal of fourteen families caused by the withdrawal of the railroad shops. One sister remarked, "We die hard." Good! About 400 pastoral calls have been made; 19 couples have been joined in marriage; the Sunday-school has an average of 50; the League and Junior League are doing well. The class-meetings are seasons of interest and blessing. The benevolences are cared for. Seven dollars in money and \$35 in other forms have been sent to the Deaconess Home in Portland. In improving the church \$250 has been paid. At Christmas the people generously remembered the pastor and his family with money and other things useful and ornamental. On the first Sunday of the year one young lady was baptized, and, in connection with a young man and his wife, was received on probation. On that day 22 were present at the Junior League, and other services were full of interest. It goes without saying that Rev. E. W. Kennison is wanted for another year.

Newry. — Sunday forenoon and afternoon, Jan. 4, we spent with this people. Many of the men are in the woods hard at work. Congregations are small in the winter, and the cash receipts are in proportion. But the people are kind, and the pastor and his wife are well cared for. One man gives him all the wood he wants on the stump; and Rev. W. H. Congdon has strong arms and a good horse, and he uses both. (We pay \$10 and \$12 a ton for coal, and have to coax for it at that. Oh, for a Newry parson!) For improvements on parsonage and stable \$75 has been paid. Mr. Congdon received a serious injury in September by falling from a loaded cart. The cart passed over his leg, injuring his knee. He is still quite lame, but hard at work. Mrs. Congdon is not in good health. The people desire their return for the fourth year.

Bethel. — After a sleigh-ride of twelve miles, and two sermons, and one quarterly conference, we rode another six miles and preached to a good congregation at Bethel, Sunday evening, and

held another quarterly conference. The moon was bright, the weather mild, and the sleighing good. It was an enjoyable ride. Rev. O. S. Pillsbury has moved his family to Saco, where he has bought a home. He will fill out the year and then ask for an appointment on Portland District. Recently 3 have been baptized and 3 received in full. The Sunday-school and League are prosperous, the Junior League has been reorganized, the other societies are active, congregations are good, and benevolences are looked after. It is expected that improvements will be made on the parsonage before Conference. Whoever may be appointed here another year will find a beautiful town, a fine church edifice, a kind and intelligent people, fine schools and plenty of work. Isn't that good enough?

Bath, Wesley Church. — Rev. D. B. Holt is a very busy man. In addition to the care of this important church he has had work at the Itinerants' Institute and various conventions. A home camp-meeting was held in the fall, with good results. Congregations have averaged for the last quarter, at the morning preaching service, 170, and the Sunday evening service 80. The Sunday-school is in a very prosperous condition, having an average of 150. It has a teachers' meeting, Home Department, and Cradle Roll. Mrs. Holt is a very efficient worker among the children. An anti-tobacco pledge has been signed by the scholars. Miss Tolten, a deaconess from Portland, was employed five weeks in the fall, and her work was greatly appreciated. The League is flourishing, and so are the various societies of the ladies. Two have been received on probation the last quarter, one has been baptized, and 285 calls have been made. The finances are in fine condition. The music by the chorus choir on Christmas Sunday was very fine. On Dec. 20 and 21 something like an old-fashioned quarterly meeting was held. Saturday afternoon the pastor preached an able sermon; in the evening the elder led the prayer-meeting, and then held the quarterly conference. On Sunday afternoon a well-attended and helpful love-feast was held.

Bath, Beacon Street. — It is generally conceded that there are no better social meetings in the city than are enjoyed here. Rev. W. P. Merrill has already collected \$1,161 of the \$1,500 pledged for repairs last February. He fully expects to

see the debt canceled before Conference. The Sunday-school, League, and Junior League are doing well. Mrs. Merrill superintends the latter. Congregations are good. All is moving well.

West Bath. — Since our report of church improvements new windows have been put in. It is now a delightful place of worship. Mr. Merrill takes a great interest in this out-appointment. There are some loyal and royal souls here.

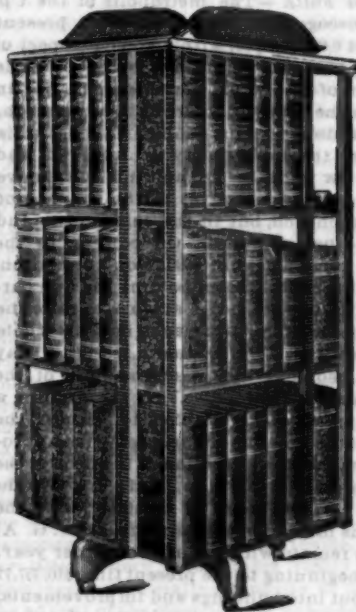
Brunswick. — The improvements on the parsonage property are completed and the bills are paid. Rev. D. E. Miller and wife greatly appreciate the kindness of the people. A little paper was issued by the ladies during the holidays which proved to be a good advertising medium and a fruitful source of revenue. The pastor and wife were generously remembered at Christmas time. On Wednesday evening the prayer-meeting is continued for one hour, and following this is a meeting of the Self-Improvement Society. This a new departure, and it has awakened quite an interest. Finances are in good condition — unusually so.

Lisbon. — On the evening of Sunday, Dec. 21, we were with this people. But the sleet and rain and wind were not conducive to a large attendance. Three men and one woman met with the elder. But such a trio of men one does not often meet. One is by no means a whitewashed man, but he is genuinely white; one has traveled miles on the way to heaven; and the other is as true as Steele. It was good to be there. This church is now having a fine variety of preaching. They are getting a good share of "the spice of life."

Auburn. — Before this appears in print the pastor, Rev. C. S. Cummings, will have gone to jail — to assume his duties as sheriff of Androscoggin County. I suppose there is no busier man in Maine, and, in due, has not been for years. Rum has been flowing freely of late in Lewiston, to the shame of the outgoing sheriff; and many rum-sellers are planning to go out of business — so it is said and believed. Lewiston has some control of Auburn's waterworks, and it is quite commonly reported on the streets that Lewiston's whiskey and Auburn's water will be turned off on Jan. 1. Mr. Cummings will give himself, soul and body, to his new du-

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ties; but with an occasional exchange he can fill the pulpit on Sunday mornings until Conference. The Sunday-school is in fine condition and new life is being infused into the League, and this is such a united and loyal people that, whoever may be the fortunate man who shall be appointed next spring he will find a fine field of labor. The male quartet that leads the singing here has a wide reputation, and has frequent calls in the twin cities for special services.

Empire and South Auburn.—The labors of Rev. W. T. Chapman and wife are greatly appreciated. On the parsonage and stable \$200 have been expended. Services for a few weeks in midwinter are discontinued at South Auburn. At Empire congregations and interest are good. The two Ladies' Societies are very active and successful. The finances make an excellent showing. The benevolences are being faithfully looked after. Mrs. Chapman is superintendent of the Sunday-school.

Richmond.—We were with Rev. S. Hooper during a part of watch-night service. He writes that one young man, son of the class-leader, was converted. On the first Sunday of the year two others sought the Lord. Things are moving finely.

Special Services.—Revs. C. A. Brooks and R. A. Rich have been helping Rev. F. K. Beem, and Rev. F. K. Beem has been helping Rev. R. A. Rich at West Paris. Some weeks ago Mr. Rich and the pastor of the Baptist Church joined forces at North Paris, holding services for a week in each church. Rev. J. R. Clifford has been helping Rev. S. Hooper at Richmond. Revs. F. C. Norcross and A. A. Callaghan have assisted Rev. G. D. Holmes.

Personal.—Mrs. Sarah Marsh, of Brunswick, was 90 years old on Sunday, Jan. 4. On the following evening fifty of her friends, most of them elderly people, called to extend their congratulations. It was a very pleasant surprise to this elect lady. She is the oldest member of the Methodist church, and none are held in higher esteem. She is a fine example of sunny old age. Her pastor, Rev. D. E. Miller, and wife were of the company. Mrs. J. S. Towne planned the pleasant affair. Flowers abounded, refreshments were served, and a delightful social hour was passed.

Miscellaneous.—Watch-night services were held in many places with good results. Pastors and their families were kindly remembered at Christmas time.

When the elder rides with Rev. W. H. Congdon the sleigh is full; and, in fact, it does not make much difference who is riding with this pastor, the sleigh is full all the same.

The Week of Prayer has been generally observed; and in many places other special services have been, and are being, held.

The returns for the Jesse Lee Chair of Preaching come in rather slowly and meagerly. But I am confident that, as we think and agitate, the reasonableness and privilege of the enterprise will grow upon us. I believe it will be consummated.

I wish yet more might be done to increase the circulation of ZION'S HERALD. It is a bright and strong paper.

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On account of sickness in the spring, my work lags a little. I have already held three of the fourth quarterly conferences, and in each case the pastor's return was requested. And yet it has been reported that we all were to move in the spring! Somebody has said: "It is better not to know so much than to know so many things that are not so." "Them's my sentiments."

A. S. L.

Augusta District

Rumford Centre.—This charge has been faithfully served by Rev. W. E. Purinton the past three years and nine months, and the fruits of his labor are found all over it. We regret that he has been obliged to give up his work on account of impaired health. He has moved to Bowdoinham with his family, to his father's farm (the father is also in poor health), and will remain with his parents for the present, hoping that through the change his health in due time will be restored. Rev. H. C. Munson has been placed at Rumford to fill out the year, at the urgent request of the people. During the past nine months Mr. Purinton has seen five conversions, and recently one young man has sought the Lord. In this time, also, though his health has not been good, the pastor has made 170 pastoral visits. The presiding elder is paid in full, and the pastor is paid up to the date of his going away. Some money has been raised for benevolences, the church has been shingled, new stoves have been put into the church, and a nice new range into the parsonage—\$91.33 having been raised for improvements.

Andover.—The pastor, Rev. G. B. Hannaford, served this church through the summer and fall months with great satisfaction to the people, and the church would have gladly had him remain through the winter, but his health was not equal to the work and cold weather; hence on the first of December he severed his connection with this church, and is now comfortably settled in his own home at Rumford Falls. For a small church Andover is in good circumstances, for all bills are paid, and it has \$225 in the bank, with the church edifice and cozy parsonage in good repair. This is a good chance for some young man with a small family. He will receive about \$400, including rent, and the work is all at hand, with no need of a team. Andover is a beautiful village eighteen miles from Rumford Falls, via stage or private team, and only twelve miles from the great lakes. It is quite a summer resort, and much lumbering is done in the winter. No more intelligent, kinder-hearted people are to be found.

Rumford Falls.—The metropolis of the Upper Androscoggin, which numbers at present time about 6,000 people, with a good prospect of increasing to 10,000 within three years. It is the boom town of the State. Rev. George A. Martin looks after the spiritual interests of our church, to the great delight of the people. He began his labors here the first Sunday in July, 1902, and in these few months he and his wife have greatly endeared themselves to the people, not only in our church, but in the community and with the other churches. On coming to the charge he found a debt of \$630.70 on the church. Learning the conditions of holding the fine parsonage to the church, he set at work to raise the debt, and in less than two weeks had the whole amount secured. Dec. 30 was a red-letter day with this people, which was the date of the fourth quarterly conference. In the evening a large congregation assembled to witness the burning of the notes and mortgage, with appropriate services; the execution of the deed of the parsonage and lot by Hon. and Mrs. Waldo Pettengill to the board of trustees; and the unanimous invitation to the pastor, Rev. G. A. Martin, to remain with them for another year. From the beginning to the present time \$10,357.77 has been put into buildings and improvements. A few years ago, after erecting the church, a debt of \$950 remained on the edifice. Hon. and Mrs. Waldo Pettengill then made a proposition to the church—if the debt was paid within a certain time, they would give the church a deed of the parsonage, which they had built; but that pledge was forfeited because the debt was not paid at the time specified. When the present pastor came, Mr. Pettengill made another proposition—if the remaining \$630.70 was paid before the first day of January, he and Mrs. Pettengill would give the society the deed promised by the former contract. Hence the special effort of the pastor, and the result. It was a most generous act of Mr. and Mrs. Pettengill.

The doxology was sung by the entire congregation, and after the services hand-shaking and congratulations were in order. This church is now free from debt, with a parsonage and furniture worth \$4,000, ranking among the best in the Conference, with no debt on church or anything else along the line of current expenses. An addition is being made to the church, finished finely, with all modern improvements—kitchen, pastor's room, closets, etc.—which will cost \$400. This will be paid before Conference of the present year, and then this church will be ready to entertain the Annual Conference. Rev. H. L. Gale began a four weeks' campaign the first Sunday in January—a union service, all the churches uniting; and the pastors are united in the faith that a great work is to be done. Mr. Martin is getting a strong hold on the people, and the prospect is that he will make the best showing in benevolences, in spite

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of only ten months to work in, that ever has been brought to Conference. The people speak in high praise of his pulpit efforts and pastoral labors. We congratulate him on his grand success thus far — which is remarkable for a young man. Our church is a growing church, in a growing town, with a growing minister.

Buckfield. — This church is without a pastor for the present, Rev. H. C. Munson having been removed, to fill out the pastorate of Rev. W. E. Parinton at Rumford Centre. Here is an opening for a young man who may wish to attend school at Lewiston, or for some one who will move into the parsonage and expect only a small salary. We have here a good property, consisting of a church edifice and a parsonage. I shall be glad to hear from any one who is looking for such an appointment, and wants to do real solid work for humanity.

Industry and Starks. — Rev. C. O. Perry, the pastor, attends school at Kent's Hill. He has done a good work, and the people are greatly interested in him, but no more so than he is in the people. Both parts of the charge requested his return for another year. We have never seen such religious interest here as prevails at Stark, and the work goes on in Mr. Perry's absence. He is planning revival work at Industry during the spring vacation. His great love for the work keeps him in harness when out of school.

New Sharon and Mercer. — This old charge is feeling the efforts of the pastor, Rev. J. R. Remick. The people enjoy him and his good wife very much, and say the kindest things of them both. At Mercer the promised salary for the year is paid, but they will keep right on paying to the end of the year; and at New Sharon the finances are in good shape. Everything is moving up, and the people have good courage. Congregations are larger than heretofore, and religious interest is upward. Union services are being held, and the church is hopeful. The pastor is growing more and more into the affections of the people. We have never seen this people in better spirits than at present.

Personal. — Will the brethren of the ministry and laity write Rev. H. L. Nichols, at Monmouth, very soon, their intentions concerning the District Conference, which is to convene there on Feb. 23-24? He would like to know if you are going, if you will go with your team, and whether your wife, mother, or sister will accompany you. And will you be so kind as to give him this information very soon, for he is planning for your coming, and will find bed and board for you if you will let him know in season. Please do not forget this desired information. Let us plan to make this, our first district conference, a success in every way. You need this meeting, and the Monmouth people are anxious for you to visit them. They want to show you one of the prettiest rooms to be found in any church in this Conference, and they want the privilege of looking you over, as preachers, in view of your next appointment. Here will be a good chance for some one, as Mr. Nichols believes in the five-year limit.

C. A. S.

Portland District

Bowery Beach. — Rev. R. S. Leard gives a very encouraging report of this charge. The Sunday-school is well attended. A new class has been formed for people designated by the pastor as "young people with gray locks." During the year one person has been baptized and two received into full membership. The church has been greatly afflicted in the loss by death of one of its oldest members — Mrs. Lydia Dyer, for fifty-nine years a devoted servant of Christ; also Mr. C. E. Jordan, a trustee and liberal supporter. Financially there has been some improvement. Eighty-six dollars have been collected for repairs on the parsonage, which will be made when some good neighbors consent to a readjustment of boundary lines. The pastor has secured two new subscribers for

ZION'S HERALD. The Ladies' Union is at work vigorously, recently raising \$50 on the salary, besides making some valuable presents of winter wraps to the pastor and his family.

South Portland, People's Church. — Rev. J. A. Corey has been called home to Massachusetts by the serious illness of his aged father. Rev. John Collins supplies in his absence.

Portland, Pine St. — The pastorate of Rev. J. F. Haley opens well. The people are full of courage and are confident they have the right man. On a recent Sunday nearly \$300 were raised to meet a deficiency. The Sunday-school and Epworth League are prospering.

Preachers' Meeting. — The January meeting was a conference on revivals. Brief papers were read by Revs. W. S. Bovard, D. F. Faulkner, C. W. Bradlee, and J. W. Magruder, upon the topics: "Hindrances;" "Doctrines to be Emphasized;" "How Preachers can Help Each Other," and "How to Present the Doctrine of Sanctification." Earnest discussions followed each paper, which were inspiring and profitable. The spirit of prayer prevailed. It was the general opinion that it was one of the best meetings of the kind ever held on this district. There were 22 preachers present, including nearly every pastor within twenty miles of Portland. Forenoon and afternoon sessions were held, with a dinner at the Preble House.

Preachers' Wives' Association. — The ladies met in the upper room of the Chestnut Street chapel while their husbands were holding their meeting downstairs. There were 14 present — an unusually large attendance. Mrs. I. Luce was elected president, and Mrs. H. A. Clifford, vice-president. They discussed the question: "The Minister's Wife — a Factor in his Success or Failure." After dinner both meetings united, and preachers and their wives joined their prayers for a revival in all the churches.

Jesse Lee Day. — There was a general celebration of the day, with sermons appropriate, but the financial returns were small. Some of the smallest churches report the largest collections. The presiding elder requests a report from every pastor.

Portland, Clark Memorial. — The "Calendar League" held a very pleasant sociable at the residence of Mr. and Mrs. B. M. Eastman, on the evening of Jan. 7. The ladies reported over \$150 raised during the year by the method of weekly offerings. Each month was represented by a lady, who chose others to serve as "weeks," their duty being to find persons who would agree to pay at least two cents a week. The ladies have decided this to be a more dignified and sensible way for the Ladies' Aid Society to raise money than by fairs and suppers. The method is worthy of imitation. The writer is rejoiced to record that the entertainment plan for raising funds is being rapidly outgrown on Portland District. It is a good "work of grace."

Elliot. — The pastor, Rev. T. C. Chapman, is a zealous worker, using every means available to awaken interest. Rev. C. W. Bradlee and Miss Mary Danforth have recently given addresses which were much enjoyed. A Bible-study class of twelve members has been organized. The Sunday-school and League are prospering. The church has suffered the loss of several active members recently, which is a serious blow when the membership is so small. The pastor and his family were very generously remembered at Christmas time. There is a unanimous desire for his return another year, on the part of church and community.

South Elliot. — A very encouraging item is the recent organization of a Home Department of the Sunday-school with 25 members. The old parsonage has been remodeled inside, and now furnishes a very comfortable vestry for social meetings, with a seating capacity of 150. Since the advent of the electric road home-seekers are turning this way, giving promise of growth for town and church in the future. The people desire the return of the pastor, Rev. E. Gerry.

E. O. T.

AN OBJECT LESSON

In a Restaurant

A physician puts the query: "Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?"

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating, you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new-fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food, and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous, sickly looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantity, any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty because they supply just what every weak stomach lacks — pepsin, hydrochloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels, and, in fact, are not strictly a medicine, as they act almost entirely upon the food eaten, digesting it thoroughly, and thus giving a much-needed rest, and giving an appetite for the next meal.

Of people who travel, nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time, and also having found out by experience that they are a safeguard against indigestion in any form, and eating, as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages, and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

EAST MAINE CONFERENCE

Bucksport District

DEAR BROTHER IN CHRIST: One more united effort — Dec. 28, the last Sabbath of our ministry for 1902. Let us be "wholly the Lord's." Let us pray much for one another. Ask largely of God. Rescue souls. Secure your benevolences. Find some person or society that will give you at least \$1 for "Jesse Lee Chair of Preaching." Let us make a thank-offering to God — souls, money, service — and may God crown the day with victory! Write me after Sunday. Sincerely, F. L. HAYWARD.

Bucksport, Me., Dec. 24.

Some Responses

Culais, Knight Memorial Church. — Work moving blessedly. Two fine young men came to Christ. We were graciously remembered at Christmas. Fur cap and coat and various other gifts. — NORMAN LA MARSH.

Culais, First Church. — Great love-feast in the morning. At Sunday-school, 222 — a very enthusiastic hour. Forty remained after evening service to consecrate themselves anew, for next four days, Week of Prayer, and 1903. Jesse Lee movement presented, and awaiting results of envelopes. Our church debt all covered but \$20. Hope to get it all soon. One wanderer came weeping to the altar last night. Your plan for pentecostal services and quarterly conference meets with favor. — M. F. BRIDGEMAN.

Ellsworth. — Jesse Lee movement carried out. Pledged \$10. Small, but better than I feared. — J. P. SIMONSON.

East Machias. — Presented Jesse Lee cause

Ayer's Hair Vigor
Only 35¢ You look at least 60. Restore color to your gray hair. Why not? J. C. Ayer & Co., Lowell, Mass.

Envelopes to be collected in four weeks. One excellent lady rose for prayers last night. Begin Week of Prayer here. Mr. Price will help. Pray for God's Spirit to rest upon us. May God prosper the work all over the district! — M. S. BOWLES.

South Orrington. — Good day, Dec. 28. Fifteen dollars for Jesse Lee and Bucksport Seminary. Other benevolences coming well. — S. O. YOUNG.

Lincolnton. — Observed Jesse Lee Day. A deep religious spirit pervaded all services. One dollar for Jesse Lee collection; canvass not complete. Our church tower is finished and all bills paid. — H. L. HOLT.

Machias. — Yesterday was a good day, but no special movement. I am obliged to take my son Ralph to Bangor for an operation today. If you can, be with me Thursday and Friday night. Pray that souls may be saved. — I. H. W. WHARFE.

Prospect Harbor and Gouldsboro. — The Holy Spirit is with us. Men were at service last evening who have not been for years. We were well remembered at Christmas — fur coat and gloves from Prospect Harbor, and purse of \$8 from Gouldsboro. The Lord is giving me the hearts of the people. I do want to bring them to Him. — WALLACE CUTTER.

Castine. — I never had a day of greater light and love and liberty in all my ministry than at the four services of Dec. 28. At the evening service one young man cheered our heart by saying, "I want to be a Christian, and a genuine one." — J. H. IRVINE.

Swan's Island. — Yesterday was a blessed day with us. At the close of the morning and Sunday-school services many hands were raised, expressing determination to begin the Christian life with the New Year. I believe it was decision day with some of them. Have distributed Jesse Lee cards. Our Christmas concert was a great success — for missions and otherwise. We received a purse of money (\$15) and other tokens of good-will at Christmas. — JOSEPH JACKSON.

Penobscot. — Jesse Lee claim presented and envelopes distributed. Good services all day. Three souls have found the light lately. The people remembered us at Christmas with a fur coat, handsome couch, sofa pillow, two quilts, a large rug, one-half dozen silver tablespoons, and several dollars in money. But we need salvation here at Penobscot. "The harvest is great, but the laborers few." — F. V. STANLEY.

West Tremont. — The wife of one of our trustees made public confession of Christ last night, and others asked for prayers. The new chapel comes on slowly. — A. P. THOMPSON.

Columbia Falls. — Your letter received. Mr. Goodwin is not able yet to see any mail, having had a relapse. I have had a light run of typhoid, but am up again. Notices are out for your coming. — MRS. O. A. GOODWIN.

Bucksport. — The presiding elder spent four nights here, closing with watchnight. A large company attended this last service, and all remained till the old year was gone. Profs. Bender and Cooper, also Rev. A. P. Thompson and Pastor Sutcliffe, assisted in this service. Mr. Sutcliffe is greatly encouraged by the movements in his church of late. Dec. 28, 12 were baptized. Two others made a start that night and two more on Tuesday night. A large number expressed a desire to be saved to the uttermost, just before the midnight hour of watch-meeting, Dec. 31.

Personal. — The presiding elder desires to acknowledge the great comfort taken in that new fur coat, donated by ministers and laymen of the district. We got it the day before the cold week, and it was just the thing!

Now, brothers, let us make a strong home run to Conference! Pray earnestly for one another at least once a day. Shout your real victories across lots, and rejoice in each other's success. Let us be all at it and always at it, and at our best in it all. Don't forget to pray for your elder, and may God richly bless you!

FRANK LESLIE.

FREE TO EVERYBODY

J. M. Willis, of Crawfordsville, Ind., will send free by mail to all who send him their address a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Rev. L. W. Staples conducted the devotional exercises. Addresses were made by M. J. Fanning, superintendent of the Massachusetts division of the Anti-Saloon League; Rev. J. S. Wadsworth and Rev. H. S. Conant of the Sunday-school Association; Rev. G. W. King, D. D., and A. B. F. Kinney, of Worcester; and Rev. M. H. Lyon, an evangelist from Illinois, who is now helping Rev. F. E. Hamilton in special meetings in First Church, Boston. Next Monday Rev. W. J. Heath will deliver an address on Robert Burns, the man and the poet.

Boston District

Stanton Ave., Dorchester. — Special meetings are being conducted in this church during January under the leadership of the pastor, Rev. L. A. Nies. The Week of Prayer was observed as preparatory to revival meetings. Friday and Saturday nights and all day Sunday, Jan. 11, the pastor was assisted by the "Gospel Ten" of Boston University School of Theology. Right royal preachers and helpers they were. As a result, twenty-one adults professed conversion. Fifty young people between the ages of ten and twenty, and twenty-eight children between the ages of seven and ten, for the first time decided for Christ. The church and pastor are rejoicing. The work will continue under the care of the pastor through the month. On Dec. 21, a vested choir of boys and men sang for the first time in this church. They will make a permanent addition to the public worship services on Sabbath days.

Cambridge District

Winchester. — New Year's Eve the League gave a reception, to which all the members of the church and congregation were invited, from 8 to 10. This was followed by a watch service, which was most impressive. Jan. 4, a large number were at communion, and one was received by letter and one on probation; and at the evening service three began the Christian life. Jan. 11, Presiding Elder Mansfield preached a helpful and inspiring sermon. This was followed by a love-feast, the reception of 5 probationers and 1 by letter, and an altar service at which two knelt for prayer. The pastor, Rev. H. P. Rankin, is holding no special services, but is trying to make the regular meetings of special interest.

Newton Upper Falls. — Rev. Harry B. King delivered an address before the Christian Endeavor Society on Tuesday evening, Jan. 13, on the great work that is being done by Morgan Chapel. The young people were pleased and promised to do something for this work.

Lowell, Worthen St. — At the union watch-night service 260 stayed through the service, and five were converted. It was a meeting long to be remembered.

Asbury Temple, Waltham. — Last Sunday, 23 stood at the altar for reception into the church — 16 on probation, 2 by letter and 5 in full. This is a partial result of special meetings now being held. Watch-night services were held with the home forces. The Epworth League had full control the first hour, beginning at 8.30. At 9.45 the pastor preached on "Turning the Leaf," and in the closing hour that followed eleven seekers decided to begin the new year as disciples of Christ. Dr. A. B. Kendig assisted the pastor, Rev. L. W. Staples, and rendered very helpful service. Sunday, Jan. 4, a large number came on to higher ground and many indicated a purpose to begin.

First Church, Somerville. — The Gospel Band of Boston University held a three days' meeting at this church with most gratifying results. This is a most effective organization of six young men from the School of Theology, with J. Harrison Olmstead as leader. The methods are free from claptrap and their manly presentation of the truth wins for them a respectful hearing at the start, and their influence grows stronger as the meetings advance. The grand climax came on Sunday evening in one of the most powerful meetings seen at First Church for some years. Several times the meeting seemed near its close, when new seekers would come to the altar. These brethren are tactful, earnest and successful workmen and are a credit to the School of Theology and the Gospel ministry.

Lynn District

Personal. — Rev. E. R. Thorndike, D. D., now closing up his last year by the law of limitation

as presiding elder of Lynn District, is receiving not only unanimous and hearty expressions of gratitude and affectionate consideration from the quarterly conferences, but from the people generally in all the churches in his official visits.

Ipswich. — A class of seven was received on probation the first Sunday in January. Two were received by letter at the same time. The secretary's annual report to the Sunday-school board shows a substantial and gratifying growth in that department of church work. There is more than usual spiritual interest manifested in the Epworth League, rejoicing the heart of the young but enthusiastic president, Mr. Herbert Kimball. Rev. Arthur Bonner's Bible class of young men is steadily growing. Church finances are in a little better shape than a year ago at this time. A committee from the board has already begun its work on the current deficiency, and the church is confident that the Conference year will close with all bills paid. The benevolences are well in hand. Christmas exercises were well attended. Jesse Lee Day was observed, as also a helpful and well-attended watch-night meeting. Union religious services were held for two weeks, including the Week of Prayer. The pastor's mother, Mrs. Ann Bonner, of Peace Dale, R. I., is now at the Deaconess Hospital in Boston undergoing treatment for a malady which will not readily yield to the surgeons' skill. She has words of the highest praise not only for the hospital and its faithful superintendent, but for all the attendants.

Middleton. — Rev. E. L. Howsley, supplying at Middleton for five dollars per week, went into Mr. Currier's wood lot and cut wood enough to last till Conference time, built the fires, and, aided by a fellow theological student, Rev. M. S. Kerns, held special services during the Christmas vacation. There were thirty seekers. No preacher on Lynn District has a more unpromising field.

Newburyport, Washington St. — During the pastorate of Dr. Tupper here the church edifice has been painted and shingled and greatly improved in vestry and audience-room, costing over \$2,000, the society, weakened by removals, paying all but some \$500. Who will help them to meet this? It is a great work. Few, if any, except Dr. Tupper, could, under all the difficulties, have secured such results.

Newburyport, People's Church. — Rev. H. G. Alley has raised nearly \$4,000 to repair the church and pay off debts. Hard work and much of it has obtained this success.

Wilmington. — Rev. W. M. Nelson raised for the Jesse Lee Chair \$25, which is half as much as the largest churches gave, and more in proportion to ability than any four on Lynn District. There are not a half dozen churches on the district but could do as much, and many more that have done nothing.

Lynn, Highlands. — Rev. A. Sanderson feels sure of reducing the debt of \$2,000 to \$500. W.

Springfield District

Springfield Preachers' Meeting. — On Monday morning, Jan. 12, Rev. H. G. Buckingham read a discriminating paper on, "The Year 1902: A Retrospect," which was freely discussed.

Grace Church, Springfield. — Two weeks of special services mark the opening of the new year. During the first week the pastor was assisted by Rev. L. E. Taylor, of Amherst, who preached four evenings to good congregations, giving emphasis to the doctrine of the higher life. On Wednesday an all-day meeting of

BRILLIANT HOMES

The manufacturers of Liquid Veneer offer to send to every reader of ZION'S HERALD by mail, postpaid, a free sample bottle of that new invention, providing you send in your name and address at once and mention this paper. Don't send any money or stamps, as the bottle is absolutely free.

Liquid Veneer will make your home as sparkling and brilliant as the sun, giving that beautiful appearance of newness to your furniture, piano and woodwork so desirable. It is simply and easily applied with a soft cloth, and the effect is startling. Address, Buffalo Specialty Mfg. Co., Buffalo, N. Y.

prayer was held upon the subject of "The Presence of God." Revs. W. A. Wood and H. L. Wriston and Drs. J. O. Knowles and Charles F. Rice participated. This week neighboring pastors are assisting in the meetings, which have already proved helpful to many. On Sunday morning, Jan. 4, pursuant to the custom of this church, a memorial service was held, in which the pastor made brief memorial mention of Mrs. M. M. Converse, Mr. A. P. Buss, Mrs. B. A. Harrington, Mrs. Mary K. Kham, and Mr. H. H. Kilburn — all of whom died during the year 1902.

The installation of memorial windows in the chapel of beautiful Grace Church afforded the alert and enterprising pastor, Rev. Charles E. Spaulding, an opportunity to hold, on Sunday morning, Jan. 11, a memorial service for those whose names appear upon the respective windows. Choosing Rev. 8:12 for his text, Mr. Spaulding spoke upon, "Pillars in the Living Temple of God." He made prominent the idea of the beauty, permanence and utility of pillars, and passed from that to speak of the same qualities in the windows, and then in the lives of the saints memorialized by them. The service was one of rare profit, and, as it was held in the vestry, the windows themselves added greatly to its impressiveness.

The windows, twelve in number, are of opalescent stained glass, the prevailing shades being delicate tones of pink and green, and are designed to give ample light to the spacious chapel. They were made by the Worcester Stained Glass Company, and were given by the families and relatives of those whose names they bear as an expression of the people's love for the house of God. The windows are double, and are alike in geometrical design with the exception of the different emblems which characterize each. One pair is dedicated to the memory of two of the original members, Mr. and Mrs. C. W. Holington, bearing the emblems a book and a dove descending, symbolical of the Word and the Spirit. The next is inscribed to the memory of Mr. W. F. Bennett, bearing the emblems of a star and a cross, signifying the nativity and passion of our Lord. The third memorializes Mr. and Mrs. J. G. Beggs, original members, and bears as emblems palms and a crown, symbolizing the resurrection. The names of Elijah and Sarah Nichols are inscribed on the next pair, bearing Alpha and Omega for emblems. The star of hope shines in the window dedicated to Mrs. Mary J. Baldwin; and the dove of peace adorns a window bearing the name of Mrs. Mary C. Rose. A window having as emblems a cross and crown, and an Alpha and Omega in monogram, is inscribed to Morinda M. Converse, a sister of the late Dr. Lorenzo R. Thayer. The next is inscribed to the memory of Mrs. Mary Kirkham, and bears for emblems I. H. S. and the cross. I. H. S. and the chrism mark the window in memory of Alexander W. Griswold. The window memorializing Mrs. A. J. Pease bears a cross and a crown. Mr. Dennis L. Pike is remembered in a window bearing an anchor. And the name Seymour Smith appears upon a window whose emblem is a ruby shield bearing a white cross. In the young ladies' room an Epworth League window has been placed jointly by the Panay Chapter and the family of Miss Eleonora Lantz, bearing a bunch of pansies and an Epworth League monogram. The effect of these windows is very pleasing, and they add greatly to the attractiveness of the church both from without and within. The enterprise was suggested by the pastor, who carried it through with the assistance of a competent committee. The prophecy is not without foundation that in due time the auditorium may be provided with windows in memory of deceased pastors of Grace Church.

Chicopee Falls. — Revival meetings are in progress here, Rev. Francis J. Hale being assisted by neighboring pastors. The results of the services are not yet known.

Merrick. — On Jan. 4, the pastor, Rev. E. V. Hinchliffe, received 2 persons by letter and 3 on probation.

Holyoke, Highlands. — On the same date the pastor of the Highlands Church received 4 on



PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and \$1.00 at Druggists

Crystal Domino Sugar

Is packed in neat sealed boxes, and is NEVER sold in bulk. It is packed at the Refinery and opened in the household — there is no intermediate handling. Hence no dirt, no waste, no possible adulteration. Every piece alike, and every piece sparkles like a cluster of diamonds — the result of its perfect crystallization. Convenient in form, perfect in quality, brilliant in appearance, no sugar

made can equal it in excellence.

When buying this sugar remember that the sealed package bears the design of a "Domino" Mask, "Domino" Blocks, and the name of "Crystal Domino." You will be pleased the minute you open the box. You will be better pleased when you have tried it in your tea, coffee, etc. It is sold by all first-class grocers, and is manufactured only by

The American Sugar Refining Company

Do not allow yourself to be persuaded that any substitute, either foreign or domestic, is as good. Insist upon having "Crystal Domino."

probation, 2 into full connection, and baptized 1, all being adults.

Personal. — Rev. L. E. Taylor and family, of Amherst, are afflicted by the death of a son who was born to them on New Year's day and passed away on Sunday, Jan. 11. The funeral occurred Wednesday, Jan. 14. F. M. E.

CHURCH REGISTER

HERALD CALENDAR

Augusta Dist. Conference, Monmouth, Feb. 23-24

ANNUAL MEETING OF THE BOOK COMMITTEE. — The Book Committee will meet in annual session at 150 Fifth Ave., New York, Feb. 11, 1903, at 10 a. m. The Eastern and Western Sections will hold separate sessions in the same building, Feb. 10, at 2 p. m.

W. F. WHITLOCK, Chairman.

W. L. MCDOWELL, Sec.

THAT COMMUNION SERVICE. — The many applications received for the communion service to be given away have been referred to the owner, who has already given it to a worthy church.

EDITOR HERALD.

UNION MISSIONARY PRAYER MEETING. — The first one of the year will be held in the Committee Room, 26 Bromfield St., Boston, Wednesday, Jan. 23, at 11 a. m., Mrs. L. A. Alderman, leader.

Lincoln Birthday Anniversary Sunday

Lincoln Birthday Sunday has now a well-recognized place in the calendar of the church. The General Committee of the Freedmen's Aid and Southern Education Society has requested that Sunday, Feb. 15, this year, be set apart for special observance in the interests of Patriotism and Christian Education. The committee urges the fact that this Society has no assistant secretaries in the field as a special reason for the general co-operation of all the pastors in the observance of this day, with special reference to the work of the Freedmen's Aid and Southern Education Society. The secretaries have prepared attractive material for the use of pastors in preparation for an intelligent, helpful and interesting observance of the day. A large map entitled, "Stars in our Southern Firmament," will be sent to all pastors applying for it. It contains the latest statistics as to illiteracy, church membership, property, etc., in the Southern States. A new and attractive Song

Service, with map and striking illustrations, will also be furnished. It is earnestly hoped that the entire day will be set apart for the consideration of the condition and needs of the most ignorant and spiritually destitute in our own land, and that Epworth Leagues and Sunday-schools may join in an anniversary service.

A Peculiar Ore

Every reader of this paper who is interested in discoveries along the lines of mineralogy or medicine should read the announcement on page 87 of this paper from the Theo. Noel Company of Chicago, proprietors of the famous Vitre-Ore, a peculiar mineral mined from the ground, which possesses wonderful medicinal properties when oxidized and dissolved in water. This peculiar Ore was first discovered by Theo. Noel, at that time a prospecting geologist, now president and principal owner of the Theo. Noel Co. Since its discovery this remarkable product has been instrumental in curing thousands upon thousands of people all over the country of all manner of diseases, and has wrought many wonderful cures among the readers of this paper, the announcements of the Company having appeared in this publication from time to time and been accepted by a large number of our readers. The offer made by the Company is almost as remarkable as the Ore itself. They do not ask for cash, but desire each person to use the Ore for thirty days' time before paying one cent, and none need pay unless positively benefited. The offer, which is headed "Personal to Subscribers," is certainly an original one, and can be read and accepted with profit by every ailing person. The Company will do as they agree.

WANTED TO SELL

In the village of South Royalton, Vt., a new house with 40 acres pasture land. With house are two acres, on which are $\frac{1}{2}$ acre strawberries in bearing, 500 raspberries, 50 currant and 25 gooseberry bushes, 15 plum trees and 15 young apple trees. Would sell to a Methodist clergyman and take mortgage for two thirds purchase price; or will rent house and fruit garden for \$5.00 per year. Address,

REV. C. E. FLINT, Guildhall, Vt.

DYSPEPSIA

Completely and permanently cured, or money refunded. No STOMACH DOSING. Investigate. Send for free booklet. It is an eye opener. The Rational Remedy Co., 835 Broadway, N. Y.

OBITUARIES

Life's race well run,
Life's work all done,
Life's victory won:
Now cometh rest.

Sorrows are o'er,
Trials no more,
Ship reacheth shore:
Now cometh rest.

Faith yields to sight,
Day follows night,
Jesus gives light:
Now cometh rest.

We awhile wait;
But, soon or late,
Death opens the gate:
Then cometh rest.

— E. H. P.

Bosworth.—Ambrose Bosworth was born in Dedham, Mass., June 12, 1853, and passed from earthly scenes to his heavenly reward during the early morning of Dec. 4, 1902.

He was converted in Dedham under the labors of Rev. Kinsman Atkinson while yet in his boyhood, and was baptized and united with the church in 1862. He has since been connected with the following churches: Newton Upper Falls; Church Street, Boston (People's Temple); Warren Street, Boston Highlands; East Bridge-water; Whitman; Allen and Fourth Streets, New Bedford. A few months ago, after an absence of eleven years, he returned with his family to Whitman to spend his remaining years with his only daughter and with the church he had been largely instrumental in founding, and for which he had toiled and given with a never-ceasing devotion and with all the enthusiasm of his ardent nature. He was its first class-leader, the chairman of its first board of trustees and stewards, and later served with acceptability as its Sunday-school superintendent. His was one of those noble lives which everywhere and always commanded universal respect, and which bound with strongest ties all who came in contact with him. He was intensely and enthusiastically loyal and helpful to his pastors, always ready to lend a helping hand. He was also loyal to every interest of the great church which he has so faithfully served. He was present at the first meeting on Yarmouth camp-ground, and, with very few exceptions, has been an annual attendant and patron. For more than fifty years he has taken ZION'S HERALD, and in every respect has kept pace with our advancing Methodism.

He was married, Feb. 16, 1859, and was privileged to walk and worship with the companion of his youth for almost fifty years. Suffering a shock some ten years ago, and compelled to take medicine daily since, he has found in her a help-mate indeed, to whom he was doubtless largely indebted for his prolonged life and usefulness. His widow, two children—Mrs. Lucius Cook, of Whitman, and A. Wesley Bosworth, of New Bedford—with children to the third generation, survive him, to cherish with blessed memory one who will be loved forever. The churches with which he has been connected, the brethren and sisters with whom he has toiled for the Master, and the pastors who have had the benefit of his helpful counsel and his loyal and loving companionship, will ever anticipate with joy and gladness the reunion in heaven.

His funeral, which was held in the church whose corner-stone he helped to lay, was largely attended, and was conducted by his pastor. His former pastors in New Bedford—Revs. Louis M. Flocken, William E. Kugler, and Elliott F. Studley—were present and paid glowing and worthy tribute to his worth as a man and as a Christian. The "Golden Cross," of which he was a member, was present as a body. Floral

tributes were many and beautiful. Thus was laid to rest in Colebrook cemetery, to await the morning of the resurrection, one of God's true noblemen, and a friend and brother beloved. "Servant of God, well done!"

H. W. BROWN.

Wyman.—Charles R. Wyman, of Bellows Falls, Vt., was born in Windham, Vt., Sept. 3, 1856, and passed to his heavenly home after a long and trying illness, April 17, 1902.

His boyhood and youth were spent in Windham and Cambridgeport, but for some twenty years previous to his death his home had been in Bellows Falls, where he had worked at his trade as a carpenter, and where his genial disposition and interest in the welfare of others had made him many friends. Always in sympathy with every good work, he recognized the supreme importance of the Christian life, and on the 14th of July, 1878, he united with the Methodist Episcopal Church, of which he continued a member until his death. He had served the church in the capacity of steward and as teacher in the Sunday-school; he had helped to maintain a Sunday-school on Sabbath afternoons in Gageville, the suburb of Bellows Falls in which he had his residence, and for some time he was the superintendent of this school. In many other enterprises and undertakings of the church he was recognized as an efficient and valuable worker. He was also a member of the Independent Order of Odd Fellows, and of the Knights of Pythias; and the high regard in which he was held by these organizations was abundantly testified by many and much-appreciated acts of kindly helpfulness all through the two years during which he was laid aside from work and making his brave struggle for life.

He was united in marriage, Sept. 6, 1882, with Mary P. Edwards, of Athens. One son was born of this union—Harry Charles Wyman—who, having reached young manhood, was able to be a great help and comfort during the period of his father's illness. Besides the widow and son, a father, brother and three sisters are left to mourn, though "not as those that have no hope."

Mr. Wyman bore his long and oftentimes painful illness with uncomplaining fortitude, and viewed the approaching end with a good degree of resignation. He loved life and the beautiful things of earth, and was devoted to his family, whom it was a trial to leave; yet he endeavored, and not without success, to cultivate a spirit of cheerful submission to the Divine will, often saying: "Life is sweet to me, but God knows best."

The funeral services were conducted by the writer, who had been the pastor of the deceased for five years, and until within a few days of the sad event. A large company of friends and neighbors attended the services and followed the remains to their last earthly resting-place, where they await the resurrection of the just.

F. W. LEWIS.

Cobb.—Mrs. Sophronia Cobb was born in Westmoreland, N. H., Jan. 4, 1808, and died at the home of her daughter, Mrs. Eugene Clark, in Gageville (Bellows Falls), Vt., April 21, 1902.

Of the earlier life of the subject of this sketch the writer has but little information, and few now living could have personal knowledge concerning it. Her maiden name was Shelley, and her first husband was Amasa Wyman. Two children of this marriage are still living—the daughter already named, and Hollis F. Wyman, of Cambridgeport. Her second marriage was with S. M. Cobb, and occurred in 1868. Mr. Cobb died in 1888, and since that time our sister had made her home with the daughter at whose residence she died.

Mrs. Cobb joined the Methodist Episcopal Church at an early age, though the exact date cannot probably now be determined; and during her long life the study of the Bible was a daily pleasure. Only a few days before her death it was the privilege of the writer to administer to her the sacrament of the Lord's Supper, in receiving which she expressed great satisfaction, though then upon what proved her death-bed and with only a few valued friends present.

She was of a cheerful and sunny disposition, with unselfish thought for those around her, a kind and affectionate mother, devoted to the welfare of her children. Besides the son and daughter before mentioned, she is survived by six grandchildren and ten great-grandchildren.

She was the oldest person in town, having reached the advanced age of 94 years, 3 months, and 17 days.

The funeral service was conducted by Rev. F. W. Lewis, of Brattleboro, and was attended by many of those who, though of a younger generation than the deceased, had come to appreciate and esteem their aged friend for her many admirable qualities.

F. W. LEWIS.

Taylor.—Spencer Taylor, of Chester, Vermont, one of the early readers of ZION'S HERALD, closed a long, useful and happy life, Dec. 25, 1902, having reached the age of 95 years and 6 months.

His whole life was spent in Windsor County, Vt. In 1834 he married Miss Harriet Arnold, and began housekeeping in Perkinsville. Soon after this they experienced religion, united with the Methodist Episcopal Church, and subscribed for ZION'S HERALD. They removed to Chester in 1864—the year that the Methodist appointment was finally withdrawn from that town. After a little delay they presented letters to the Congregational Church, and were honored members of the same till death; but they never lost their love for their early church, and ZION'S HERALD continued to be their family paper. For sixty-six years he enjoyed its weekly visits till failing eyesight compelled him to restrict

WHAT SULPHUR DOES

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The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall. It was the universal spring and fall "blood-purifier," tonic and cure-all; and, mind you, this old-fashioned remedy was not without merit.

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Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide), and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health. Sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

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THIS CARD APPEARS EVERY OTHER WEEK.

his reading to the morning chapter in his large-print Testament.

Mrs. Taylor died in 1898. They left five daughters, one of whom tenderly cared for them in their last days. The end of the upright is peace. L. W.

Divine Desires for Men

One listens to a true prayer with reverence and in silence. If the prayer is overheard, not being intended for human ears, the reverence is increased. If one in such a prayer hears his own name mentioned the moment becomes sacramental. A young pastor once told me that, on his first visit to his first circuit, he overheard his host praying for him by name, and his whole ministry was affected by it. It moves us all profoundly to this day to read Paul's prayers for the Ephesians and Colossians and the others. It is not hard to imagine persons in those early churches resolving that they would so relate themselves to God as that those prayers should be answered. Men often strive to live up to the prayers of friends in their behalf. So must the disciples of Jesus have felt after the great prayer of intercession in which their names and ours are all included. It sanctifies and uplifts life just to be in the presence of such utterances.

Nothing has happened to discount the value of true prayer. Our later studies have all gone to the re-enthroning of prayer as a real power in the life of man. We read the character of God in the person of Jesus Christ, and no longer wonder whether God will answer prayer. We interpret the attitude of God toward men by the relations of Jesus to men, and the law of prayer becomes a natural law. The better understanding of personality, and how one personality affects another, has put the Christian doctrine of prayer into the highest realm of scientific, as it was always in the loftiest place of religious, reality. The better understanding of natural law and the nature of the supernatural has distinctly ministered to a new confidence in real prayer. The intellectual life is not violated, but exalted and perfected, by the life of prayer.

In this high conformity to the divine desires for men all Christians are earnestly called to intercessory prayer for all students and all students to fervent prayer for themselves and for the world which, with Christ and in His name, they are called to serve. The Lord of youth makes new and mighty call to youth, that, being saved by Him, they may become with Him saviours of all men. Charles Wagner declares that France is to be saved by its youth. The world is thus to be saved. The salvation of the nations waits upon the redemption of the colleges.

Never did the non-Christian world, including the non-Christian student world, make such appeal as today to the Christian student world. We are bound together in one great duty and boundless opportunity for service in Christ's name. Thursday, Jan. 29, is the Day of Prayer for Colleges—prayer of the church for the colleges, prayer of the colleges for themselves and the church, that they being saved the world may be saved. In many colleges there will be many conversions and new consecrations. Pray that the number may be thousands; that the youth of the world may be given to the Lord of the youth.

The appeal from the World's Student Christian Federation contains these items. Let them be made the specific objects of prayer on Jan. 29 and all other days:

"Pray for students in all parts of the world, that in larger numbers than ever they may devote themselves to the reverent, thorough study of the Scriptures.

"Pray for a growing missionary interest among students, an increase in the number studying missions, in volunteering for foreign service, in pressing to the fields, in the deepening sense of responsibility among students who are not volunteers to promote the evangelization of the world.

"Pray that the Christian organizations in the universities and colleges may do more to lead students, as they go out into the world, to bring

to bear the teachings and spirit of Christ upon the problems of social and national life.

"Pray that Christian students of non-Christian nations may be thrust forth by the Spirit of God in greater numbers into the work of evangelizing their own people.

"Pray that a much larger number of students may be led to accept Jesus Christ as their Saviour and Lord.

"Pray that the Christian student movements of the world may be saved from the perils of counting themselves as having attained, of being content with achieving small things, of dependence upon human energy, of superficiality and narrowness."

Pray that all teachers everywhere may have the spirit and follow the example of the Great Teacher.

And to the students this word from Phillips Brooks: "Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God!"

WILLIAM F. McDOWELL,
Corresponding Secretary Board of Education.

A Beautiful Booklet

The Keystone Watch Case Co., of Philadelphia, whose advertisement appears elsewhere in this issue, is sending out to applicants an illustrated booklet of 34 pages, which is one of the most artistic of the year. It exploits the merits of the Jas. Boss Stiffened Gold Case—relates its history, explains its construction, tells how to identify it, and warns against the substitution of a "just as good." A folder in the back of the book illustrates some of the patterns in which the case is made. The unusual quality of the engraving and printing in this booklet, the harmony in its "color scheme," and its artistic excellence throughout, no less than the quality of its reading matter, will well repay those who send for it. It is sent free on application to The Keystone Watch Case Co., Philadelphia.

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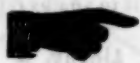
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Editorial

Continued from Page 72.

before a large audience, by Mr. Henry M. Dunham, of Boston, instructor there in organ and harmony. The addition of this fine organ materially strengthens the musical equipment of Lasell.

Upon the observance of the Day of Prayer at Lasell Seminary, Rev. L. H. Dorchester will deliver an address in the forenoon and Rev. C. W. Holden in the afternoon.

The *Christian Work* calls attention to a very significant and prophetic fact in noting that, "According to statements sent out from Rome, the Roman Curia is worried not a little over the fact that over 4,000 Roman Catholic students are attending secular universities in the United States; of these, 500 are at the University of Pennsylvania alone, while the Catholic University at Washington has only 100 students."

Special attention is called to Secretary McDowell's important reference to the Day of Prayer which appears on page 95.

A telegram from Washington, D. C., to the *New York Tribune*, dated Jan. 13, bears this encouraging assurance: "No action will be taken by the House Committee on Military Affairs or by Congress on the canteen question at this session, and no consideration is being given by the committee to any measure proposing the restoration of the canteen to the army post exchanges. This statement was made today by Chairman Hull, who has been in receipt daily of a vast number of letters, telegrams and petitions from all over the country."

The *Watchman* puts it emphatically in saying: "A fine saying of the famous Methodist minister, the late Benjamin M. Adams, was that Methodists should be in better business than trying to suppress their emotions; if you keep shutting off the steam, after awhile either the engine blows up or the fire goes out."

The joint commission to select a common Hymnal for the Methodist Episcopal Church and the Methodist Episcopal Church, South, which met in Nashville, Jan. 10, adjourned on the 13th, to meet in Boston, July 9 next. The commission has selected between four and five hundred of the 800 hymns to be agreed on, and the remainder will be chosen at the Boston meeting. Meanwhile a sub-committee to select music for the Hymnal will be appointed by Bishops Goodsell and Hoss.

John Wesley Bicentennial

At the last session of the New England Conference a commission, consisting of W. F. Warren, W. T. Perrin, J. H. Mansfield, E. R. Thorndike, J. O. Knowles, A. S. Gregg, G. S. Chadbourne, and G. F. Rice, was created to give direction to the observance of the 200th anniversary of John Wesley's birth, which falls on Sunday, June 28, of this year. Dr. Perrin is the president, and Rev. A. S. Gregg, secretary. Two meetings have been held, and plans are being developed. Dr. Hamilton and Rev. W. H. Meredith, acting as a committee of

the commission, are compiling an up-to-date bibliography of publications relating to Wesley, which will be published in *ZION'S HERALD* at an early date. A jubilee service is to be held in Boston on Monday, June 29, the scope and nature of which is now under consideration. At the last meeting of the commission, which was held on Wednesday, it was decided that "in connection with the observance of the John Wesley Bicentennial an appeal will be made in behalf of the Jesse Lee Chair of Preaching for Boston University, the endowment of which is to be pushed to completion."

It is possible to make a great deal out of this bicentennial in the local churches, Leagues and Sunday-schools. The Jubilee in Boston on Monday, June 29, should be the climax to services held in the churches on anniversary Sunday. We expect the commission to build a program for this occasion that will be irresistibly attractive to large numbers of Methodists throughout New England. As was suggested last week, we would like to see a joint celebration of this event in Boston by the Methodists of the North and the South, of Canada, and possibly of England. The time is opportune to catch the inspiration of the greater Methodism, and to this end we urge the enthusiastic co-operation of pastors, officials and people, so that whatever may be planned shall be carried through to a successful consummation.

Progressive Work in Cities

United efforts have been successful in several cities in securing a religious census. The work has been done by volunteers from the churches, and much of interest and enthusiasm has been awakened.

On Saturday, Jan. 10, the city of Brockton was visited by an organized company of 508 visitors, representing all denominations. The city had been divided by wards and voting precincts, and these subdivided into small districts, giving to each visitor only as many houses as could be conveniently visited in one afternoon. Each precinct had its own headquarters, superintendent and supervisors, and at these the visitors gathered, obtained their assignment and material, went forth to their task, and returned the cards upon which they had made the records. These cards are assorted and placed in the hands of the pastor of the church for which a preference is expressed, and those expressing no preference are given to the nearest church.

The city of New Bedford had a similar visitation on Saturday last, and the results obtained in the way of interest during preparation for the canvass were very helpful.

A similar movement is under consideration for the city of Boston, and was given a brief hearing on Monday of this week when Rev. Julian S. Wadsworth, pastor of Central Methodist Church, Brockton, told of its benefits.

The plans for this form of work have been carefully studied and matured by the executive committee of the Massachusetts Sunday-school Association, and are furnished freely for the use of those interested in the new movement.

Vermont Presiding Elders' Appeal

DEAR BROTHERS AND SISTERS OF THE
M. E. CHURCH IN VERMONT:

Suffer a word at this juncture from those appointed to have general oversight of our common work in the State. By no plan or wish of ours—for most of us desired no change in our prohibitory legislation—the matter of license and local option is thrown into the hands of the voters in the form of a popular referendum. We cannot evade the issue. Let all meet it squarely and courageously. There is but one position for every true patriot and Christian—that of opposition to all that hurts and destroys.

The saloon does this, and nothing else. We have been without its curse for nearly two generations, and have secured results of which any State may well be

proud. Our young people are seeking and obtaining liberal education to a larger extent than those of almost any other State. Indeed, no other State can show a larger per cent. of cultured young people than Vermont. They are at a premium all the world over. Surely we do not wish to lower our record or tarnish our fair fame, or blast the prospects of our noble sons and daughters.

That these calamities may not overtake us, let us close our ears forever to all the specious arguments against prohibition, and be ready everywhere to defend our wholesome laws, our clean villages and towns, and our homes and firesides. Between this and Feb. 3 let all our people be among the foremost in the work of developing a healthy sentiment on this subject, and in all public gatherings—mass meetings, school-house rallies, W. C. T. U. assemblies, and Sunday-school concerts—let our voices be heard in no uncertain notes.

Let us pray without ceasing and preach daily as opportunity may offer. Then when the 3d of February arrives let every voter be in his place, with his vote marked "No."

It would be suggestive as an object lesson if several voters at every balloting place would go to the polls accompanied by their sons, who might display a motto with the legend: "Will you strike us?" Or by their daughters bearing the interrogatory: "Would you see us in shame and misery?" Wherever a Methodist is sheriff or constable to receive ballots, let his wife be seated at his side, and have pinned over her heart the badge of the White Ribboners with this inscription: "You strike here if you vote license."

By all legitimate means, wise tactics and aggressive plans, from this time forth and forever, let us all show our utter abhorrence of this drink demon, and seek with all courage and diligence to banish him completely from our midst.

Yours for every good word and work,

C. S. NUTTER,
St. Albans District.
W. M. NEWTON,
Montpelier District.
J. O. SHERBURN,
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